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BY

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## Volume Twelve

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THE  
PANCHATANTRA-TEXT  
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

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TO THE MEMORY  
OF  
RICHARD PISCHEL



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## PREFACE

**Delayed appearance of the volume.**—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

**Distribution of the material originally intended for this volume.**—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

**Designations of the MSS. in the list of variants.**—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

**The list of variants refers directly to the manuscripts themselves.**—The occasional quotations from the Berlin manuscript K (see below, p 15, 25<sup>2</sup>) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

**The numbering of the single tales in volume xi.**—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS of the bh-class have no story-numbers; the numbering contained in the MSS.

of the  $\Psi$ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I. xv of our edition, e g., is numbered as xxi in the MSS. of the  $\Psi$ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as 1 in the  $\Psi$ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

**Editor's non-acceptance of corrections of real errors.**—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jīvānanda Vidyāsāgara (V, 60), and Kāśināth Pāṇḍuraṅg Parab (V, 58) मित्रोक्तं instead of मित्राणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhūṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakāśreṣṭhikathānaka, see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources, see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Buhler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

**Pūrṇabhadra's attitude towards his sources.**—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jains as well as by Brāhmanas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

स्वार्तं वचः क्वचन यत्समयोपयोगि  
 प्रोक्तं समस्तविदुषां तद्द्रूपणीयम् ।  
 सीमस्य मन्त्रयविलासविशेषकस्य  
 किं नाम लाञ्छनमृगः कुरुते न लज्जनीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

**Acknowledgement of obligations.**—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Munzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12f.), of the Ulwar MS, and of the MS preserved in the Raghunāth Temple Library (cp p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS BCDEF which were not in my hands, when I needed them for this single passage, see below, p. 44f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Śāstraviśāradaśamācārya Munirāj Śrī Dharmavijaya Śūri, the founder of Śrī Yāśovijayajñānapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (Arbeiten zur Geschichte und Kritik des Pañcatantra). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman, for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sachsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part, and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbauchlitz bei Doebeln, Saxony,  
December 10, 1911.



## KEY TO TABLES I AND II OF VOLUME XI

**Specimens of the MSS. Ψ and bh in facsimile.**—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Purnabhadra's text are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old aksara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

**Facsimile No. 1** shows a verso-page of Ψ, corresponding to the passage beginning *śaṅgūthāntikum* (169, 1 of our text) and ending with *bhadrā* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots—one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin, and one just opposite to it in the left margin.

**Facsimile No. 2** shows a recto-page of Ψ, corresponding to the passage *gataṃ yādhuṃ* to *hṛīṣṭ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

**Facsimile No. 7** shows a verso-page of MS bh, corresponding to our text 125, 11 *rthām* to 125, 29 *saṃṛptaṃ cā* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

**The Jain diagram** for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 6, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *apī ca*, the ends of the single pādas, and other important places are coloured with red.

**Aksara-forms of the MSS. Ψ and bh.**—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left, those for bh are on the right.

Aksara-forms.	In facsimiles of MS. ψ	In facsimiles of MS. bh.
Initial :	No. 1, 2 k; 7 e, 8 n; 1 i r.	No instance.
Post-consonantal e:	No. 1, 2 b <i>dhe</i> ; 2 m, 5 i <i>ye</i> , 2 u 6 e; 3 y <i>le</i> ; 5 d <i>le</i> , 5 m <i>she</i>	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> , 1 third quarter <i>sh</i> , 1 fourth quarter <i>te</i> , <i>le</i> ; 2 first quarter <i>o</i> ; &c.
Post-consonantal ai	No. 1, 4 b g <i>rai</i> , 6 u, 12 t <i>dai</i> . 14 c <i>rai</i> , 10 a <i>mai</i> , 14 c <i>thai</i>	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>iyai</i> , 10 third quarter <i>dai</i>
Post-consonantal o:	No. 1, 1 m <i>adhō</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> , 5 l <i>sto</i> , 3 n <i>to</i> ; 3 s <i>yo</i> , 3 v <i>bho</i>	No. 7, 1 fourth quarter <i>no</i> , 2 first quarter <i>yo</i> ; 3 second quarter <i>yo</i> , <i>dgo</i> , <i>to</i> , fourth quarter <i>yo</i> , <i>dgo</i>
Post-consonantal au:	No. 1, 1 q <i>man</i> , 3 q, 8 b <i>daa</i> , 6 z <i>au</i> .	No instance
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i>	No. 7, 7 second quarter <i>phaz</i> .
<i>gga</i> :	No. 2, 15 t <i>rggam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durrggam</i> .	No instance
<i>gha</i> , old form	No. 8, 4 b c <i>rgha</i> , 7 a <i>ghā</i> , No. 2, 9 b <i>ghā</i> , 10 f, 11 c <i>gha</i> , No. 9, 1 a <i>gha</i> .	No instance in the facsimile (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it. cp. No. 1, 1 c <i>ppi</i> , 4 h <i>ppa</i> , No. 8, 2 a, 6 d <i>rppa</i>	
<i>gha</i> , modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> , 4 d <i>gha</i> .	No instance
<i>gha</i> and <i>tha</i>	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it. cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> , No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> , 10 c <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts. No. 7, 1 a <i>rthā</i> , 3 third quarter <i>tha</i> ; 5 middle <i>thā</i> .
<i>jha</i> :	No. 1, 15 c <i>ghum</i> (quite distinct from <i>lu</i> 15 e and g); cp. <i>jju</i> , No. 12, 2 a	No instance
<i>jpha</i> :	No. 9, 3 b <i>jhā</i> (cp. Buhler, Palaogr., Table V, v-18 from inscr. ca 807 A. D.), No. 12, 2 a <i>jhi</i> (cp. Buhler, Palaogr., Table V, xiv, xviii, xlii, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 3 k, 7 x, No. 8, 3 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter

Aksara-forms	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts	Very similar. Thus:	
<i>tra</i> :	No 1, 2 g, 5 k, <i>tro</i> 3 f, <i>tri</i> 9 h	Cp <i>nar</i> , No 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>teā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tṣa</i> :	No. 1, 8 o; <i>tsu</i> No. 1, 12 a; <i>tsne</i> No. 1, 14 v.	<i>tṣa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No 7 2 last quarter, exactly like <i>nu</i>
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 g. For <i>nya</i> , see No 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples, <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No 7, 2 third quarter; 3 beg., 6 middle
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>s</i> before <i>ta</i> or <i>tha</i> or <i>ṣa</i> , are very similar. Thus:		
<i>stha</i>	No 13, 3 a. <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>cṭha</i> :	No. 1, 4 u v; No 10, 2 and 4	<i>cṭhi</i> , No. 6, 2 middle
<i>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance
<i>ṣṭa</i> :	No 1, 10 q, &c	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance	No 6, 3 a.
<i>ṣṭa</i> :	No instance	No 5, 2 middle
<i>ḍḍha</i> and <i>ḍḍu</i>	Identical in ψ. For both, see No 1, 14 q. <i>niriyatwasād vad-</i> <i>ḍha</i> .	Distinct in bh. For <i>ḍḍha</i> , see No. 7, 6 first quarter; <i>ḍḍhā</i> , 7 third quarter, <i>ḍḍhi</i> , 8 first and fourth, and 10 first quarter. For <i>ḍḍu</i> , see No. 7, 7 second quarter

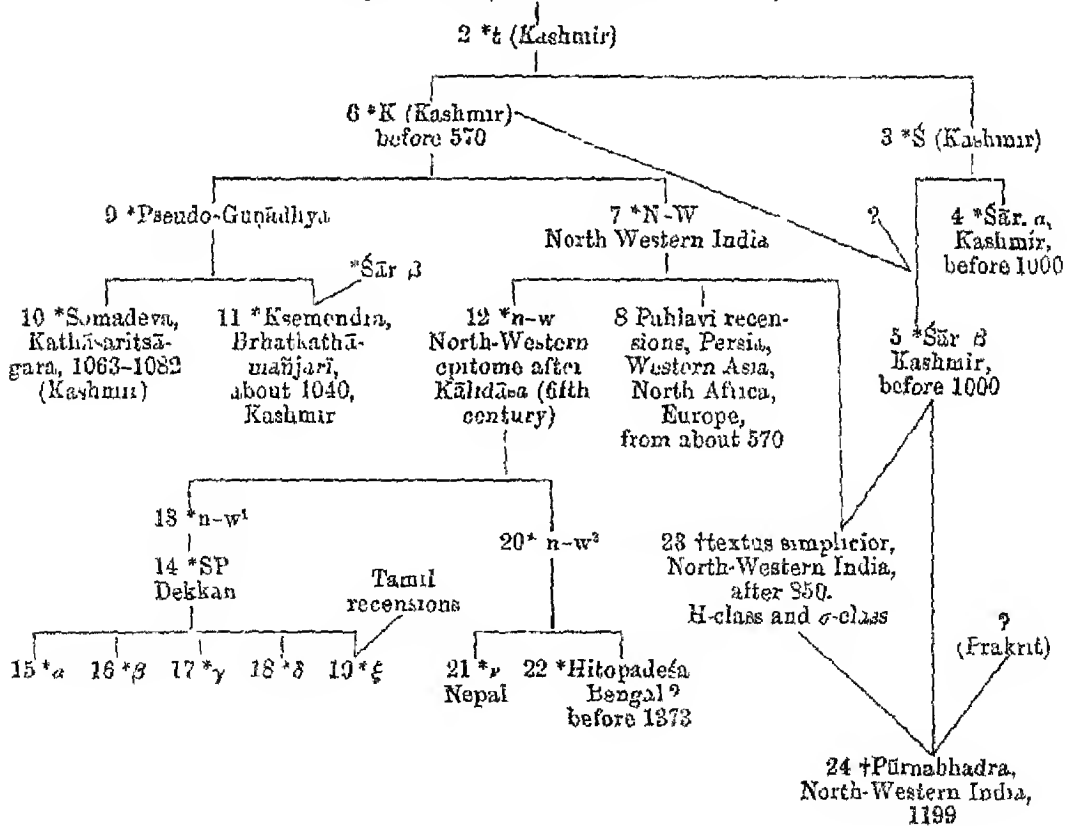


INTRODUCTION TO THE EDITION OF  
PŪRNABHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

**Pedigree of the recensions of the Pañcatantra.**—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genotic relations. The Brahmanical recensions are marked with a star (\*); the Jaina recensions with a dagger (†)

1 \*Original work (Kashmir, about 200 B. C. ?)



25 Later mixed recensions

**Key to the pedigree.**—There follows now, under twenty-five headings corresponding with those of the table (1–25), a brief statement as to each of the inferible or extant recensions of the *Pañcatantra*, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS used by him as editor, and in his studies of the history and sources of that text.

### 1. The original work.

The author's MS. of this work and all exact copies of it are lost.

### 2. t.

Some copy, inferible but no longer extant, of the original work which copy already contained certain mistakes and interpolations.

### 3. S'.

The lost Śārādā archetype of the Kashmir recension of *Tantrākhyāyika*. S contained many corruptions and gaps, and some mere interpolations.

### 4. S'ār. α

The more original text of the *Tantrākhyāyika*. Known from the MSS. .

P = Pūṇa, Deccan College viii. 145.

P<sup>1</sup> = one leaf, containing most of the *kathāmukha*, Decc. Coll. viii. 145

p<sup>1</sup> = the greater part of MS. p, belonging to Dr. M. A. Stein

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

### 5. S'ār. β.

The slightly revised and enlarged text of the *Tantrākhyāyika*. Used by Kṣemendra. Part of the interpolations contained in Sār β go back to some MS. of the K-class (No. 6). MSS. .

p<sup>2</sup> = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives p r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions. *Tantrākhyāyika*, die älteste Fassung des *Pañcatantra*. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= *Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2*) -- Translation *Tantrākhyāyika*. Die älteste Fassung des *Pañcatantra*. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

**6. K.**

A lost Sārādā MS. which was the source of all the other recensions of the Pañcatantra

**7. N-W.**

A North-Western copy flowing from K, not extant, but represented by

**8. The Pahlavi Recensions.**

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II Kalilah. Liège H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin Verlag von Georg Reimer. 1911

**9. Pseudo-Guṇāḍhya.**

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Brhatkathā

**10. Somadeva.**

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathāsaritsāgara. Editions used by the author of this volume

Br = Kathā Sarit Sāgara Die Marchensammlung des Somadeva. Buch vi. vii viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl. herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhata. Ed. by Paṇḍit Durgāprasād and Kāśināth Pāṇḍurang Parab Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

**11. Kṣemendra.**

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Brhatkathā-mañjarī. xvi. 286 to 567. Editions

- v. M = Der Auszug aus dem Pañcatantra in Kṣhemendras Brihatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.
- Ś = The Brihatkathāmañjarī of Kṣhemendra. Ed. by mahamahopādhyāya (I) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāśhināth Pāṇḍurang Parab. Printed and published by Tukārām Jāvājī, proprietor of Jāvājī Dādājī's "Nirṇaya-Sāgara" Press. Bombay. 1901.

## 12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kallidasa's Kumārasambhava: see vol. I of my translation of the Tantrakhyaṇika, p. 158, middle.

13. n-w<sup>1</sup>.

This is a derivative of n-w, and the immediate source of

## 14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS known to us belong to the following five sub-recensions:

15. SP<sub>a</sub>.

- A } A B palm-leaf MSS. C a paper MS, all of them belonging to the  
B } late Prof. Leo von Mañkowski, and kindly lent to the author  
C } of this volume by him
- K, a copy of the MS of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No 7-1-7.
- L, ditto, 7-1-6.
- N, ditto, 7-1-8.
- Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165<sup>b</sup>, No. 5,110.
- P, a copy of the beginning of the Tanjore MS, Burnell, p. 165<sup>b</sup>, No. 5,109.
- |    |   |   |   |   |   |         |
|----|---|---|---|---|---|---------|
| R, | " | " | " | " | " | 5,111   |
| S, | " | " | " | " | " | 5,113   |
| U, | " | " | " | " | " | 5,116.  |
| V, | " | " | " | " | " | 10,240  |
| W, | " | " | " | " | " | 10,241  |
| Y, | " | " | " | " | " | 10,242. |
- Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt Epigraphist V. Venkayya, the MS b, i e a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

#### 16. SP $\beta$ .

- |   |                    |
|---|--------------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library,<br>Alph. Index, p. 46, No. 3-2-20 | } first<br>group.  |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 6 B-3-15.   |                    |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 3-4-12.     |                    |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 7-1-5.      | } second<br>group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 7-1-10      |                    |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 5-3-13.     | } third<br>group.  |

The text of the MSS. FHO, EI, with the variants of the best MSS. of SP a has been published in the following edition

Das südliche Pañcatantra Sanskrittext der Rezension  $\beta$  mit den Lesarten der besten Hss. der Rezension  $\alpha$ , herausg. von Johannes Heitel Des xxiv Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V Leipzig bei B. G. Teubner 1906

#### 17. SP $\gamma$ .

D = India Office, Buhler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra. Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lvi, p. 3 ff.

#### 18. SP $\delta$

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165<sup>b</sup>, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

#### 19. SP $\xi$ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof Teza, which were not available for me Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

## 20. n-w<sup>2</sup>.

A lost MS. agreeing on the whole with n-w<sup>1</sup>, but having numerous more original readings The first and second tantras were transposed in this recension

## 21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS

n<sup>1</sup>, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p lxxxviii ff. The complete variants of this MS are given in the ed. of SP.

n<sup>2</sup>, a copy of the beginning and of the end, transcribed from the same original as n<sup>1</sup>, and procured for me by Prof. Sylvain Lévi. This MS contains the stanzas of tantras iv and v, which are missing in n<sup>1</sup>. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

## 22. The Hitopadeśa.

This is based on n-w<sup>2</sup> and some other story book Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal Books I and II transposed as in v.

Editions with critical notes. 1. Hitopadesas id est Institutio salutaris. Textum codd MSS collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen Pars I textum sanscritum tenens Bonnae ad Rhenum MDCCCXXIX. . . Pars II. commentarium criticum tenens. . . MDCCCXXI (The translation promised on the title has not appeared).

2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxij).

As to these and other editions compare. Über Text und Verfasser des Hitopadeśa Inaugural-Dissertation . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . Leipzig. Druck von Breitkopf & Hartel, 1897

A truly critical edition of this work is still a desideratum The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi 342

After the publication of SP and  $\nu$  it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work

### 23. The *textus simplicior*.

Called in the MSS. *Paṃcākhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudrata<sup>1</sup>, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandakī<sup>2</sup>, transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhist forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No 281 of the Hamburger Stadtbibliothek. Not dated, but older than I

I, No 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157<sup>a</sup>, No 335, 'ex eodem codice atque Hamburgenses H. I videtur transcripta esse.' Dated sam. 1709. This MS I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb MSS., but without two interpolations of H I. See below, p. 56 ff, and cp. No. 25. Later Mixed Recensions

$\sigma$  = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrtti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrtti and paṇḍit Amarasimha.

$\varsigma$  = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps) Not dated.

<sup>1</sup> See Fischel's edition of Rudrata (Rudrata's Ṣṛṅgāratilaka and Ruyyaka's Sahidayatīlā. Kiel, Haeseler 1880), p. 26.

<sup>2</sup> Benfey, Pāṇṣchatantra I, p. xv, note 2.

- S = Deco. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitramāse śuklapakṣe 5 pañcamyām tithau somavāsare atreṇa *Harsapure* Śā(?)dyanāgarajñātīyaḥ yāsavīyākena sūtānām pāthanārtham. *Ahmadārad* dvāstavyamevādāññiāliyaśaṁjaitāhasya sūtena śavākena pustikā likhitā punyasyāthe tena punyena bhagavān śrī Mahārāṣṭra pūṭostu. &c.
- a = Deco. Coll. xii 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the embossed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name - likhitam idam pro(?)luta-Rāmacandrābhidhena nijapathanārtham paropakṛtaye cāstuh |
- pr = a MS belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mi, and dā 13 pra 15. Colophon samvat 1592 varṣe vaiśaśāśūtravau līṭitam. This MS. agrees very closely with the edition of Kriehorn and Buhler.
- Bu<sup>2</sup> = India Office, Buhler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śakem 1669 prabharābde pañcavādya 2 dvitīyāyām budhe Bhṛṣagupomānā śrī-Nārāyaṇapanta (i.e. paṇḍita) sūtena suhrdvareruḍāṁ pañcopākhyānūkhyam pustakam likhitam sūtiṭhaṁ parāṭhām ca, &c.
- Mu<sup>4</sup> = Max Muller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins kā sūkṣmāṁśā tṛṣṭatā na (corresp. to Pūrṇ. 230, 3) The text of this MS. belongs to the σ-class. Dated saṁv 772 śrīrāmaśaṁkrāntare vṛśākha-suddhanaravāṣṭam
- h = a copy of the MS. mentioned in Sh R Bhandarkar's Report, Bombay, 1907, p 55 § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says - 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantṛa made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: *sārāpūṃ* [for *saṃāptam*!] *vēdam aparīkṣita-karanam nāma pañcamam tamtram itī : r̥khalpañcutantṛaṃ samattamḥ* (corr. to *saṃāptamḥ*) || *saṃvat 1965 rāmitimīgasaravadi 12 ne lisamtam ātmācatarabhujā Fikāneranagaramadhye Saratāre gacchai* || *yādr̥śam pustamka dr̥stvā tād̥r̥śam l̥ṣitam mayā : yadi : śuddham asuddham vā mama doṣo na dīyateḥ* || *śrīr astuḥ* || *śrīkalpāṃṣam astuḥ* || *śrī subham bhavayāt h* || *h*. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.<sup>1</sup> In the Introduction to my translation of the *Tantrākhyāyika* p 158 (Kap. II, § 2, 1, S 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of *h*, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant 2-10 incl., 14-21, 23-33, 37-41, 43-46. Goes down to *acūṭlaga*, Kielh. p. 89, 4. Rather faulty: modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS show interpolations,<sup>2</sup> and the original wording has not been preserved in any one of the MSS that I have seen. Our parallel Specimens and, above all, the text printed below, p 58 ff., show that the MSS of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh, see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I-III and the text

<sup>1</sup> Cp. *Über die Jaina-Rezensionen* [see below, p 15], p 97 ff.

<sup>2</sup> Cp. *Ber. kgl. sachs. Ges. d. Wissenschaften*, ph.-h. Kl 1902, p 68 f.

printed below, p 58 ff. show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS of these two classes. It is scarcely possible that he had before him a MS from which both the H- and the  $\sigma$ -class are derived, as in some places either the H-class or the  $\sigma$ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the  $\sigma$ -class has been edited by Kielhorn and Buhler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I Cp. ZDMG lvi, p 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p 44 ff.

#### 24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār.  $\beta$ , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prakṛt, see below, p. 27 ff. He seems to have known Ksemendra; cp WZKM xvii, 347. According to his praśasti, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS which contain it are the following:

bh = Deccan College, Bhand. Cat x. 190.

N = " " " " x 189.

A = India Office 2643, E 4084 (a revised copy).

$\Psi$  = Deccan College, Bhand Cat. iv 55.

P = " " " Report 1897, 419.

L<sup>1</sup> = Leipzig University Library, A 404

M = Deccan College, Bhand. Cat. iv 54.

p = " " " " ii. 46 (a revised copy)

Pr = a MS. of the Jama Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Asfr Cat., p. 157\*, No 337. It contains only the first two tantras and the greater part of III (down to 227,5 *kṛtagāhā* incl.)

Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it As for the other MSS., see below, p. 37 ff

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi 293 ff, and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

#### 25. Later Mixed Recensions.

25<sup>1</sup>. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS. D = I O. 2790. Dated samv. 1796 āsādhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mu<sup>1</sup> = MS. Max Muller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ 130, 10. The rest complete. Dated *sambat 1776 varṣe* | *śāke 1641 pravarttamāne* | *gyeṣṭamāse* | *kṛṣṇe pakṣe* | *caturthyām 4 tithau* | *ādityavāre* | Written *Sugānasīṃhaḥvivayagarāḥye* | *śrī Vikānera-madhye* by one *ācārya Rāmakṛṣṇa*.

Mu<sup>3</sup> = MS. Max Muller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25<sup>2</sup>. Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

- L<sup>2</sup> = Leipzig University Library, A. 403 84 leaves From the beginning to *śiṣyāyām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS After I. i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').
- Bu<sup>1</sup> = I. O., Buhler MS. 85 Dated śaka 1788 kṣayanāmayatsare This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp WZKM xix 62 ff.
- Mu<sup>2</sup> = MS. Max Muller Memorial fl. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mu<sup>2</sup> contains a mixture of Simpl and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śiṣyate ca*, 94, 4, for instance, Mu<sup>2</sup> continues . *tat pramustam kalayā pahṣikūḷam san prati* ) *anjan api svechayā vyāpūḷayasyati* ) *yataḥ* (= Kielborn, 1. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh 342 to 346 incl, and then the MS. continues with our stanza 344 Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the prasasti. Mu<sup>2</sup> has the two stanzas of FPrM.—Mu<sup>2</sup> is dated *śūngasāstramanuṣṛam* ... [supply *dra*] 1760 *Vikramasya gatādayaḥ* || *śuraś śukle trayodaśgām* by one *Śukradeva* in a village of Gujarat. It is useless for critical purposes.
- 25<sup>3</sup>. Single books or tantras of different recensions were combined.
- Bh = Deccan College. Bhand. Cat. xiii 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.
- φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.
- C = Bodleian, Aufrecht's Cat, No. 336. Dated sam. 1856 This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.
- F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp Kosegarten, p. vi) are identical.
- Bu<sup>5</sup> = I. O., Buhler MS 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra. Cp. WZKM. xix. 75.

Bu<sup>3</sup> = I. O., Buhler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Buhler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text, in their books III and IV an interpolated *textus simplicior* —

Π<sup>1</sup> = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π<sup>2</sup> = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kṛtīka-kṛsnacaturthī bhūputravāsare samvat 1811.

Π<sup>3</sup> = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π<sup>4</sup> = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves 1-70 incl., 77, 78, 122. 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25<sup>4</sup>. Other recensions contaminated with the Jain recensions.

25<sup>4a</sup>. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplementa adicere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e. g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Aśa in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout, see ZDMG. lvi. 326.

**25<sup>b</sup>.** Anantas Kathāmrtanidhi<sup>1</sup> This is an epitome of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *āṁ*. Cp ZDMG. lvi 296 f., Saxon Berichte, p. 117, note 1. MSS.

G = I O. 2146 = E 4088 A modern Nāgarī transcript from a no doubt Southern MS. (frequently appears instead of *i* between vowels).

G<sup>1</sup>, Aufrecht mentions a second MS, Hall, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultsch (Halle)

G<sup>2</sup>, 93 leaves, and G<sup>3</sup>, 69 leaves In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vyi*<sup>2</sup> for *kāṇva*<sup>2</sup>.

**25<sup>c</sup>.** NP, the recension mentioned by Aufrecht, C. C. p. 314. पञ्चतन्त्र *kāvya*, by Dharmapandita MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces Parts I-X. Allahabad, 1877-86, ix 14' I got a copy of this MS by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares In this copy, the name of the author (Dharmapandita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tālāṅga characters The librarian says that the modern pandits designate *nīti* works which contain stories as *kāvya* The original belongs to Paṇḍit Nrsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gangādhara Śāstrin, C.I.E.<sup>2</sup>

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Sār., or some MS. which contained passages that are known to us only from this source Only the first two tantras are complete, of tantras iii to v there is only a very short abridgment Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī 51 leaves, 12 to 13 lines on a page.

<sup>1</sup> As the author's pra-asti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāga-deva According to Aufrecht's C. C. i. 13, 771, and ii. 186, Ananta Bhatta is the author of many works

<sup>2</sup> See Journal Asiatique, Nov.-Déc. 1908, p. 400 where *°puttīra* (l. 3 of the Sanskrit passage) is a misprint for *°puttīra*

**25<sup>d</sup> a.** The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bū<sup>1</sup>, above, 25<sup>3</sup>), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work *Dharmakalpadruma*, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. *Meghavijaya* wrote in sam 1716 in the town Navaranga. He belonged to the Tapāgaccha.

MS. of the I. O.: Buhler, ZDMG. xlii. 54, No. 6; fols 35, ll 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mūghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff

**25<sup>d</sup> e.** The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col *sam.* 1728 śāvanakṛṣṇā [1] caturddāśyām somadine *Phaltehapuramādhye divān śrī-Aliphasōṃrājye Pārīkānvaye Mīśa-śrīRāmenālekhi* || śubham || śu ||) contains another Jaina recension. The text of this MS is compiled from the *textus simplicior*, Pūrṇabhadra (bh-class), *Hitopadeśa*, the metrical source used by *Meghavijaya*, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

*Tantra I* contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS). *Tantra II* i = Hit. Schl I ii (Pet, p 7, 4); ii = Pūrṇ II i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as *Meghavijaya*<sup>1</sup>); v = Hit. I iii (Pet. I 41 and following story); vi = Hit. I iv (Pet. I 42 and following story); vii = Pūrṇ II ii; viii = Pūrṇ II. iii (but the text of Śār. β), ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit, the rest of the text from Śār. and Pūrṇ); x = Hit. I. vi (Pet. I 80 and following story), xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III i; ii = Pūrṇ. III i, iii = Pūrṇ. III. ii, iv = Pūrṇ. III. iii; v (intercalated into iv, the lizards, elephant, and water-animals<sup>2</sup>); vi, corresponds to Pūrṇ. III iv (from Śār), vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III vi to III. xiii, xvi, corresponds to Pūrṇ. III. xvi (from Śār, and again from Pūrṇ.; two foll. 166, the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x, then xi = Simpl. Bühler

<sup>1</sup> Cp Zeitschr d Vereins f. Volkskunde in Berlin, 1906, 256 f (with German translation) Sanskrit text and French translation Journal As, Nov-Déc 1908, p. 425 ff.

<sup>2</sup> Sanskrit text and French translation Journal As, 1908, p. 432 ff.

IV vii and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Buhler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ, Simpl., Śār. are equally contaminated

**25<sup>f</sup>** The Buhler MS. 88 of the India Office (ZDMG xli. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1880 śaka 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25<sup>c</sup> and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP, then follow all the stories of Buhler's edition from V iii onward, except Buhler V. ix and V. xiv. In general, cp. WZKM. xiv. 74 f.

**25<sup>g</sup>** The MS Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

**25<sup>h</sup>** Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25<sup>d</sup>). The same version was used by the compiler of the text 25<sup>e</sup>.

**25<sup>i</sup>** Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior)

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsamgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśayas of Popliāno pāḍo in Pātan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.241); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 32); p. 217 (18, 45), p. 226 (31, 13), p. 237 (36, 137), p. 243 (43, 32), p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS are preserved in the Palace Library at Tanjore:  $\tau^1 = 5114$  and  $\tau = 5115$ . As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped.  $\tau^1$  seems to be a MS. of the H-class of the textus simplicior, whereas  $\tau$  seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

## Chapter II. Pūrṇabhadra, his time, his work, and his language.

### § 1. Previous Statements.

In 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,<sup>1</sup> I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lxx, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरबाणतरखिवर्षे रविकरवदि फाल्गुने तृतीयायां ।  
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

<sup>1</sup> The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40 (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.<sup>1</sup>

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus orationis*, are Jaina works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the author of the so-called *textus orationis*.<sup>2</sup> In a post-card dated Aug. 12, 1902, Gehrmrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to Sunday, January 17, 1199 A.D.

## § 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.<sup>3</sup> Our MS. Bh is dated sam. 1442, bh, sam. 1468, P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π<sup>1</sup>=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π<sup>2</sup>=Decc. Coll., Peterson's Fifth Report, No. 355, Π<sup>3</sup>=Decc. Coll., 1887-91, no. 418 and in the MS. 277 of the British Museum. All these MSS go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.<sup>4</sup> and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.<sup>5</sup> The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, The Sāmāchārīśatakam, Ind. Antiquary, July, 1894, p. 173, give this information: '167 a/b Pūrṇabhadra, pupil of Jinapata śūri († Samvat 1277), composed śrī-Kṛtapuṇyacharitra.'

<sup>1</sup> Berichte d. kgl. Sachs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

<sup>2</sup> The copyist's date is samvat 1574.

<sup>3</sup> See above, p. 17.

<sup>4</sup> See below, p. 53 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन चैताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works :

p.	नंबर	नाम	श्लोक	कर्ता	रच्यारो सं	कां के?
२२२	१७	कृतपुष्पचरित्र	१६५०	पूरुषभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूरुषभद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS of 37 pages [fols. 2] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

*The praśasti of the Dhanyaśālicaritra.* In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चद्रगच्छ (stanza 10)<sup>1</sup>. But he gives only the series of the sūris of the Kharatara-gaccha,<sup>2</sup> excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Pattāvali published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

<sup>1</sup> This gaccha derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri), Munisundara-sūri's Gurvāvali, stanza 26 and p. 15, first stanza (numbered as 16th sūri), and the Pattāvali-vācānā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri).

<sup>2</sup> Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam 1080, in the sabhā of King Durlabha of Anahillapura (Anhilvād) he refuted the cātyavāsins. Cp the story in Weber's Cat., p. 1037 f., Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śīpattana (= Anhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in cātyas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus: श्रीमद्भर्जूरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्भूर्जभराजराजपुरतो यश्चैत्यवासिद्विपान् निर्वोच्यागमहेतुयुक्तिनखैरवासं गृहस्थालये साधूनां समतिष्ठन्मुनिमृगाधीशो ऽप्रधृष्यः परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे लसत्तरणरागभृदिद्विमुहपक्षद्वयः शुभगतिं सुतरां दधानः २ But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'in Sam. 1080). *Jinacandra* (composed *संवेगरंगशाला* in *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 116 (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197 1223), *Jinapatti*<sup>1</sup> (born Sam. 1210, died Sam. 1277), *Viraprabha vara*, born Sam. 1245, died Sam. 1331), who was made *guru* by & The last stanzas of the *prasasti* I give here literally according to

श्रीचंद्रगच्छमभिनंदति शास्त्रि पाति  
 तीर्थं प्रभावयति संप्रति जैनचंद्रं  
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः  
 वृत्तैरिव त्रिसुवनं पृणति प्रतीतः १०  
 तदाज्ञया सद्गुणसर्वदेवा-  
 चार्यैः समं जेसलमेरुदुर्गे  
 स्थितो गिरिपां स्वपरोयकार-  
 हेतोः समाधि मनसो ऽभिलष्यन् ११  
 शरवमुरविमंख्ये वैक्रमे वत्सरे ऽस्मिन्  
 वहति तपसि मासे शुक्लपक्षे दशम्यां  
 जिनपतिगुरुशिष्यः पूर्णमद्रामिधानो  
 गणिरक्तत चरित्रं धन्यगोभद्रसूत्रोः १२  
 चरितमिदमखिलनिर्मलविद्याकूपारदृष्टानः  
 वाचकमुख्याः मूरप्रभामिधाः शोधयां चक्रुः १३  
 धन्यसाधुमुनिशालिमद्रयोः प्रीतिकारचरितं विधाय यत्  
 पुण्यमव ससुपार्जितं मया स्थाततो जगदिदं सुखास्पदं १४  
 गगनसरसि यावन्निर्मले शारदेदुः  
 कलयति कलहंसस्फारलीलातिरिक्तं  
 जगति जयति तावत्पाद्यमानं सुधीभिः  
 सुचरितमिदमुच्चैर्हन्यगोभद्रसूत्रोः १५

TRANSLATION.<sup>2</sup>

10. He [i. e. Jineśvara = Viraprabha] who, like the celebrated [i. e. Vardhamāna, the last Jina], rejoices in the celebrated C

<sup>1</sup> Thus spelt in MSS and inscriptions. See Klatt, Specimen, p. 24. of our *prasasti* his name is correctly spelt जिनपति.

<sup>2</sup> MS ०ली० for ०ल०.

<sup>3</sup> I translate as literally as possible, without any regard to the English

who instructs and protects it, and who now renders powerful the Jama moon [i. e. the Jama gaccha called *Cindra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11 By the command of this [Jñeśvara], [when I] dwelt with the teacher *Sarvadēva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],<sup>1</sup> in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gau named *Pūṇabhadra*, composed the story of Dhanya and of Gobhadra's son,<sup>2</sup> in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.<sup>3</sup>

13 The best of the *vācakas*, called *Sūtraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,<sup>4</sup> so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive] [and be] read aloud by the well-minded [or. by the wise].

*Probable identity of the authors of the Pañcāthyānaka, of the Kṛtapunyacaritra, and of the Dhanyaśālicaritra* About the identity of the author of the *Kṛtapunyacaritra* and that of the *Dhanyaśālicaritra* there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the *prāśasti* given above. In the introduction to the *Dhanyaśālicaritra*, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं रुचितं हितं  
भवसर्वकषहेतु मर्त्यामर्त्यामृतश्रियः १०  
धन्यश्च शालिमद्रश्च कृतपुण्यादयो नराः  
साधुदानप्रभाविण वभूवुः सुखभाजनं ११

<sup>1</sup> The text has the plural number

<sup>2</sup> In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्यते शालिमद्रचरित्रेण पवित्रेण विमिश्रितं

<sup>3</sup> So according to Dharma Vijaya Śūri. who refers to Hemacandra's *Abhidhānacintāmaṇi*, ed. Boehtlingk and Rien, p. 26, § 29.

<sup>4</sup> So according to Dharma Vijaya Śūri. I first thought of separating कलहं सत्कारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected'

सरसानि चरिवाणि तेषामेकैकशेषि हि  
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२  
 आदौ धन्यमुनेस्तच्च चरितं परिकीर्त्तयति  
 शालिमद्रचरित्रेण यवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India<sup>1</sup> Like the former, he was a Śvetāmbara monk<sup>2</sup> His date, as given in the praśasti of the II-class,<sup>3</sup> viz. sam 1255, is compatible with the date (sam 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *guru* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gama*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.<sup>4</sup>

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndiākula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

<sup>1</sup> Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

<sup>2</sup> For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

<sup>3</sup> See above, p. 21 f.

<sup>4</sup> गणित has the same signification as गणित. सूरि and आचार्य, according to a kind communication which I owe to Śāstravāsārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly. गणी, यस्य पार्थे आचार्याः सूत्रावस्थान्ति.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.<sup>1</sup> According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.<sup>2</sup>

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere<sup>3</sup> I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.<sup>4</sup> But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.<sup>5</sup> None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

<sup>1</sup> Cp. Bühler, Ueber das Leben des Jaina Monches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

<sup>2</sup> *l. c.*, p. 185.

<sup>3</sup> In my paper 'Über das Tantrākhyāyika, die kasmirische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sachs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

<sup>4</sup> Cp. my edition of the Southern Pañcatantra, p. lxxv f.

<sup>5</sup> See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,<sup>1</sup> was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pāñcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tirthas. As the *textus simplicior* replaces the enumeration of these tirthas by a conversation on the dharma Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.<sup>2</sup> In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrikhyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A D), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

<sup>1</sup> Cp. Somadeva, Kṣemendra, the Southern Pāñcatantra, and the Pāḍḍavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pāñcatantra; cp. WZKM xvii 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

<sup>2</sup> It seems to me that the MS. of Pūrṇabhadra himself (the *mūlapatī*) contained in part original leaves of his sources which he merely corrected. mistakes like *radhaṇa* for *piṭhāya*, *dr̥ṣṭvīpāyo* for *dr̥ṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādaśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhv. is identical with this *prathamādaśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p 58 ff, it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ-class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (ν), and the source of the *Hutopadeśa* have flowed<sup>1</sup>. He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār III. २ has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār version as his III xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār and *Simpl*, he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,<sup>2</sup> or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrṇabhadra's text is much shorter than that of the *Mahābhārata* version, but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories. *वणिजारक*<sup>3</sup> I xii (73, 14); *खपिमि लम्* I. xxx b (122, 18), *अरघट्टं खेटयमान* IV. १ (244, 18).

<sup>1</sup> See my edition of the Southern Pañcatantra, p lxxxviii.

<sup>2</sup> MBh xii 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

<sup>3</sup> See this and the following words in the 'Brief Glossary' appended to vol XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, **संग्रहार**, occurs in the new story II. viii (166.2), but the same word has been employed by the author himself in the old tale III ii (184.4). The new story II. v contains the Prākṛitism **चंद्रमती** (148.4), and the form **दंडयाशिक** (for **शक**, 149.12.16; 151.29). The Prākṛitism **अन्यान्य**<sup>1</sup> occurs in the kathā-samgraha stanza of the new story II. 1 (127.16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46.11 ff., 183.13 ff., 185.12 ff., 213.2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66.10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work **गुरुणादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.<sup>2</sup> I give some instances from his text.

4.23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.

4.23 **तत्र चराः**, a misreading of Śār. (ibid.) **तन्वधाराः**.

4.30 **व्यक्त**, a misreading of Śār (ibid.) **व्यक्त**.

11.23 **\*शशांक** only in Pr and Simpl. MS. I The MSS bhNΨPMA Bh and Simpl. Hh have the blunder **शशाकम्**.

24.3 **प्रथमे**, a chandobhanga, also in Simpl. Hh.

29.20 For **अधि** the original reading evidently is **अपि**, but our MSS. of Pūrṇ. and Simpl. Hh agree with us

39.23 **तं** for **तत्**; MSS. of Pūrṇ. and Hh with us. h correctly **तत्**.

44.24 **व्यवस्थितः** MSS of Pūrṇ. and Simpl. Hh. The original reading must have been **प्रस्थितः**.

54.2 **मुदर्शना**, the name of the princess, evidently goes back to the **मुदर्शनचक्र** which the *textus simplicior* mentions as the weapon of Viṣṇu

69.3 **\*विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. It's correct reading must be a correction.

69.4 **\*क्रियन्**, bhΨ and Simpl. h **क्रियन्**, A and Simpl. H **श्रेयम्**. The correct

<sup>1</sup> Cp. Pischel, *Gramm. d. Prākṛit-Sprachen* (Grdr. 1 8), p. 102, § 130

<sup>2</sup> Or perhaps he used some Nāgarī transcript of the *Tantūākhyāyikā*, in which some Śāradā words were misread.

reading only in the revised MS Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction)

163, 12 MSS. unmetrical. The chandobhanga seems to be original. Cp Variants.

207, 5 सत्यवचनी is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Purnabhadra<sup>1</sup>—the subject of the sentence is missing, Purnabhadra evidently tries to correct this passage.

211, 6 \*विधाय is the correct reading, but Simpl. HIh with bhNΨPPrMA विधाय In Bh the passage is altered

220, 18 विषमपतितं also SP and v. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.

220, 25 क्षिष्टं also SP β and K (oldest MS. of SP α). v and Śār. correctly क्षिष्टः; SP N सिष्टः.

235, 2 तं for तत् MSS. of Pūrṇ and HI.

236, 13 \*दृष्टापायो, MSS. of Pūrṇ. and HI दृष्टापायो.

236, 24 किञ्चित् for कञ्चित्, HI the compound किञ्चिद्भामं, h, corrupted, किञ्चिद्भामसमीपं.

240, 21 \*प्रकल्पमानेषु, MSS. of Pūrṇ. and Simpl. HIh प्रकल्पः.

242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकवाचारविहरा (1), h एकवाहारवीहारिणो

258, 25 सुकुमारिकाभियहं Pūrṇ and Simpl. MSS. HI See 'Brief Glossary', vol. XI, s v. Simpl. h has सूक्ष्मालिकात्पागलव्यव्रतादेशः ॥

262, 18 and 263, 2 गोष्टिकं (30 MSS) Pūrṇ. and Simpl. HI.

269, 19 \*पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271, 2 \*वृत्तिं here and in the following text is the correct spelling; but Pūrṇ and Simpl. HIh वृत्तिः.

These cases show that in several places marked in our text with a star (\*) the faulty reading recorded in the variants is surely or possibly that of Purnabhadra himself. Cp below, p. 77 ff.

#### § 4. Purnabhadra's language.

According to stanza 4 of his praśasti Purnabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicantra tells us that he has caused his work to be

<sup>1</sup> Cp. ZDMG lxx 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुदान 285, 21 and अनुदानपाद 286, 5 (see 'Brief Glossary', s v). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4 f.,<sup>1</sup> and the wrong form °कञ्चुकी°, as our MSS. write for correct °कञ्चुकि° in the same passage. In Śubhaśīlagani's Jagnū-sambandha<sup>2</sup> we find the wrong compound सविस्तरायाचाचयं, which Buhler explains as follows. 'The faulty feminine सविस्तरा has been caused by' the custom of the Gujarātis to write the parts of a compound separately, viz सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कञ्चुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Buhler we evidently must attribute the occasional use of किञ्चित् for कञ्चित् (236, 21 किञ्चिदेव ग्रामम्, from the reading of HI किञ्चिद्ग्रामम्; cp. 68, 3 किञ्चित्स्मिद्भ्रजातिम्; 223, 15 किञ्चित्कालं). I now regret that I corrected किञ्चिद्धोपायं, as the MSS. write in 90, 17. Cp. also अस्व गजचर्मभेदं for तद्वजचर्मभेदं or अस्व गजस्व चर्मभेदं, 254, 5.

Prākritisms are तं for तत् 39, 23 (or सूत्र used as a masculine), 235, 2 (also HI); 277, 13 (HI here correct), cp. 150, 17. Other Prākritisms are recorded above, p. 30.<sup>4</sup> Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultzsch suggests, should be written for सक्तं 246, 1 and 3, and which really stands in MS. A.

*Orthography and Sandhi.* Both are inconsistent even in our best MSS.

*Vowels.* Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222, 13; 223, 14 कुटम्ब (rarely MS. कुटुंब), and °कुटम्बिनी, 152, 9, अगह for usual अगृह, 46, 5. लंठ best MSS. for usual

<sup>1</sup> Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e.g. Śār ādimadhyācāsanam ca. 133, 14 note.

<sup>2</sup> Buhler, *Indian Studies*, v, No 1 (Wien, 1892. In Commission bei F. Tempsky), p. 74.

<sup>3</sup> In Buhler's text 'by' has been inadvertently omitted.

<sup>4</sup> The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prākrit सुण, i.e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Buhler, 8, 16 has पृथुदत्तो.

लुण्ठ, 120, 7. वन्धुकी for usual वन्धकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 PPr उत्तंग.<sup>1</sup> उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

*Consonants.* ङ् न् before a consonant, and न् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्त्र, 28, 6, स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25 सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानस्थां (20, 13), संमार्जनं (20, 24).

न stands sometimes for ण.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and ५ 163, 10; तं निधानमादाय, 142, 5.

च and छ, ख and ष are occasionally confounded<sup>2</sup>; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

च्छ is occasionally confounded with त्स; cp 15, 18; 40, 17, 21; 41, 4; 165, 21, 186, 19 (see Variants), 229, 9 (Bh); 266, 10 (see Variants), 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var on 40, 17, &c). Cp. Lanman on Orthographic Prakritisms in Album Kern, p 302.

ज and य (°धामातृ° for °जामातृ°, 53, 5), ज्ञ and ज्ञ (this written in the form given by Jacobī, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp e.g. 10, 10, 271, 15 (see Variants in both places).

फ् and प् interchange in फूक्त्वा. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bh ५ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

<sup>1</sup> Most of these cases are also found in other north-western works. Cp even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

<sup>2</sup> खण्ड and षण्ड are used promiscuously in the MSS, whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp also the Petersburg dictionaries and Apte, s v षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit sanda, 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9, 11), Pāli and Prākṛit khaṇḍa.

in 56, 12 the wrong form सङ्गत् (for शङ्गत्) is assured by the pun with असङ्गत् 'often'.

हृ is confounded with घ in नघुष, 227, 20. Cp forms like मघुष, मघूर्ण(क), मघुष(क), मघुषिक at the side of मङ्गुष(क) and मङ्गुषिक in the Petersburg dictionaries

Consonants are often doubled after र्, but in the great majority of cases the doubling is neglected मो is often written for मोः.

*Samdhi* As a rule, sandhi is not observed before the apodosis (often in connexion with danda<sup>1</sup>), it is neglected in cases where its observation possibly might cause confusion. Cp Wackernagel, *Altindische Grammatik*, § 262, b, d. It is evident that Pārābhadrā himself very often neglected the sandhi. Cp 138, 12 दृष्ट्वा आ, and 149, 19 where our MSS have बृहत्कन्यका अ°. In most cases our MSS write तत् श्रुत्वा Before initial च, sandhi is nearly always neglected in the MSS. An interesting case is 119 ef, where the archetype evidently had कौतुकाद्बृहद्दयस्वामा°. The archetype of bhΨ wrongly resolved this group into कौतुकात् बृष्ट° (instead of कौतुकात् बृष्ट°); and ABhΦ have a wrong correction of this inadequate reading, कौतुकाविष्ट°. Cp Prof. Lanman's remarks vol. XI, pp xxix to xlviii

As our MSS are inconsistent, sandhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the sandhi in the following cases.

°स्स° or °स° is often written for °ःस°

°ःक्° and °ःष°, °ःफ° are very often, if not in most cases, written for °क्क°, °षष°, °फफ°.

*Punctuation.* Our best MSS are carefully punctuated. They employ danda after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put danda, or even (ΨΨ) double danda. For the sake of clearness, we employ in our printed text andhadanda before the apodosis, before and after oratio recta, and before यतः all this in the prose

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by andhadanda, where these pādas form one line, i e. in ślokas and āryās. But in these cases we do not destroy the sandhi, which is here maintained in the MSS even when

they follow our own method<sup>1</sup> Our MS. bh employs the ardhadanda and the double danda, and these only, our MS. Ψ employs the danda and the double danda and these only. Cp. the two facsimile tables in vol. XI

*Gender.* घास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

*Guna and Tridhi.* सुकुमारिका° (also Hamb. MSS) for सौकुमारका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिक° for गौष्टिक°, 262, 18; 263, 2 (in both cases with HI).

*Verb* विद्यसति (also HI), 23, 5. Imperative बंध बंध for बन्धान बन्धान, 117, 18, 118, 2. Infinitive निवेदितुम्, 57, 23. Gerund आमित्वा, 175, 23 (in a stanza). Gerund in -am. परिवर्त-कम्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

*Noun* A wrong form is the genitive बृहत्स्फिगो for °जो, 135, 10

*Nominal compounds.* Compounds with proper names. शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणस्, 114, 20, beside लक्षणश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. बलमद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c

A curious case occurs at 233, 23. where I have written \*वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS Bh. which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for व, i. e. वे); h and Bühler वेगद्विगतरं (!) But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt i, p 160, 3 *vaṃkūṭīraṃhīnaṃ* (in a stanza), which the commentator rightly explains as meaning *māde vaṃkūṇi ogge ativaṃkūṇi tādevaṃ sūgāṃ assa atthūti vaṃkūṭīraṃhīnaṃ*. The compound *mañcūṭīmañca*, given by Wackernagel from Trenckner, is apparently a *substantive*<sup>2</sup> formed exactly like our *vegātvega*. Hence वेगातिवेगं should be restored in our text.

<sup>1</sup> Only the MSS in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । चरराजः.

<sup>2</sup> This is also the opinion of Prof Wackernagel, who kindly pointed out to me this compound

The rule laid down by Pāṇini III. 3. 126 (Waackernagel, *Altind. Grammatik*, II, § 82, α, γ) is not always observed (at least not always in our best MSS). In 131, 26 only A—a revised MS—has the correct form दुर्भेदः, but Śāi agrees with the other MSS. In 9, 23 the MSS have our reading. In 227, 1 ff Pārṇabhadra follows this rule, whereas his source, Śāi β, A 266, neglects it.

*Syntax.* Periphrastic present indicative (Guzeratism) स्वप्तिमि लभः, 122, 18, योजयति लभः, 268, 10 (here also Hamburg MSS).<sup>1</sup> Present indicative for imperative. प्रदिष्यते, 37, 8, पूरयामः, 92, 6, पृच्छामः, 92, 11, 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6, 278, 9, 279, 24, गच्छामि, 282, 8, 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also III). The conditional occurs 216, 8 अकरिष्यन् and अर्भावयत्, and 230, 20 समन्विष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20 (Cp 4, 21 (but see *Über das Tantaṭkhyāyika*, p. 98, 22)

Genitive for instrumental case. °चेनकस्य भृत्वा, 75, 23. Instrumental for genitive case. करणीयेनोपायः, 166, 7

Faulty or awkward constructions. विष्णुशर्मोपि (for °शर्मणापि). पाठितास, 2 12 (in accordance with Simpl IIIh), स. . . द्वावपि प्रत्यागती. 109, 14 (almost literally from *Tantaṭkhyāyika*, 55, 4). प्रतिपादयामि for °ति (the subject being भवान्), 194, 24. पृष्टः for पृष्टम्, 221, 29 (or स्थिति तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with III (stanza).

*Vari.* मध्यात् and मध्ये with the dual number.<sup>2</sup> आवयोर्मध्यात्, 43, 9, क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and असुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11, 42, 6; 61, 12, 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale) इत्येवं after इति, 94, 19. मा . . . अर्हसि for न . . . अ०. 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्त्राख्यायिक, and मित्रमेदं (125, 29) beside मित्रमेदो (3, 1), &c

## APPENDIX

*Literary quotations* Śālihotra, 279, 9 (also in III); Karmīśutakathanaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

<sup>1</sup> Cp. Campakāśīesthikāthānaka, ed. Weber, I 454 f., ed. Hortel, § 76. Bühler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885

<sup>2</sup> This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137

### Chapter III. Account of the Manuscripts on which this edition is based.

#### § 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters

**bh** = Decc. Coll x. 190 This MS. originally consisted of 179 leaves, 10 lines to a page Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS, as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS which was then old; cp Variants 288, 246.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnadadeva Vijaya, in Śrī-Vīramagrāma (the modern Vīramgam near Ahmedabad) 'in compliance with the order of the minister Mahamsalasā for the amusement of Josīharadeva, brother to Vādījanārdhana of Satyapura', by Mahāṅgopāla, son of Mahamkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text Cp the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of *vernacular* glosses, cp. 11, 322; 17, 17 (twice), 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 129; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13 18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11 16 17 18 20; 278, 22 (twice); 279, 1.2 6; 283, 17; 288, 13 16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line Our stanza I, 52, for instance, looks thus in the MS. नखिनांचनदीनांचभृगिणांश-  
स्त्रधारिणां विश्वासा<sup>उ</sup>नापगतव्यः स्त्रीधुराजकुलपुंच<sup>प</sup> ४४; 9, 30 सत्य<sup>प</sup>मितत्; 10, 17  
तुए  
ऽव्याहतप्रावशस्तत्प्रविशत्वष<sup>प</sup>!

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh' As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

**N** = Decc Coll. x 189 This MS is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kaśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

**Ψ** = Decc Coll. iv 55 It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos 46, 48, and 49 are lost. Moreover, the last one on two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages, see Key, above, p. 1, and our Specimens, vol. XI, Table I, No 1.

Ψ is a very beautiful Jain MS, the Jain diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V (The beginning of book II is lost). In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS, to keep the leaves in the right order, for such a string would have enlarged the holes or torn the leaves. The single leaves of Ψ show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, 4½ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Purnabhadra's text. As we shall subsequently see, not only the common archetype of U' (dated sam 1537)

and L<sup>1</sup> was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS—the forms of the characters in this MS, especially that which च has in it, are very old ones<sup>1</sup> This old form of च, as it appears in Buhler's Palaeographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp our Key, p. 2. Only in cases where a vowel, or *u* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one Cp. also the form of ज्ञि in our Table II, No. 12, l. 2a and that of झु in our Table I, No 1, l 15c, with Buhler, Table V, col. xxii, l 18 The complete readings and the glosses of Ψ are given in our variants.

**P** = Decc Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āsādhā The copyist's name is not given. The complete readings of this MS are entered in our variants.

**L<sup>1</sup>** = Leipzig University Library A. 404. Incomplete Old. The leaves still extant bear the paginations 2 to 56 (both incl), corresponding to our text *svanūma°* &c. 2, 5 to *sarva te* (incl) 220, 2 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl) giving a very faulty wording, and leaving out the text between *mūkhah* (67, 11) and *sthitavati* (74, 17) I only occasionally refer to this MS. in my variants.

**Pr** is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B A, LL B., of the same town. This copy bears the signature डा २८ प्र १० On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

**M** = Decc. Coll. iv 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

<sup>1</sup> In one case this form of च also occurs in Pr, which has flowed from Ψ

**p** = Decc. Coll n. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *samrat loka-muni-rasa-kāśi-samprachari* [i.e. sam. 1677] *jyēṣṭha sūstirvṛkṣitamī somaśāśore śubharcāyāya* [Mullanagare [i.e. Dhillo, Thar and Parkar] *pāṭisāha-Jahangīra-rājye* 1 *va*] [i.e. vācaka]-*Matibhadra - tacchisya - rūcanīcāryya - dhuryya - vāḍkarīkambhakaṇḍanamrga - sarasāstrādhīta-sarasvatīkāmthābharano - sakalakalūkahitayātra-videgjanetīlaka - pravara-prakṛṣṭavācaka-cāritrasimha-tacchisya-pandita-Padmanamdi-muni-tacca - ranāṇvujamaharānūdalānādāsānūdalāsa-Govarddhana-muni-lipāhārī rāya prati*. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the suns (*śūrya-jyotiḥ-sūri-prasādāt ciram naṇḍatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers (*'telād rakṣej jalād rakṣe rakṣet sithīla-bandhanāt parahastagatam rakṣet' evam vadati pustakam* 11). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e.g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Pīṭkrit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

**A** = India Office 2643, E. 4084, R.R. 9. R. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters. Gaikawar. This copy has been written by two copyists (**A**<sup>1</sup> and **A**<sup>2</sup>). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *balīyāsā* 1 *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage **A**<sup>2</sup> is more correct than **A**<sup>1</sup>; but the former shares with the latter the mistakes *prapadhi*<sup>2</sup> 177, 12, *tanna* for *tatra* 13, *aparaṃ kārya*<sup>2</sup> 15. Hence it is certain that **A**<sup>2</sup> copied from the same original as **A**<sup>1</sup>. **A**<sup>2</sup> leaves blank squares in the middles of the pages.

<sup>2</sup> Dharma Vijaya Sūri corrects this to *prapadhu*.

This MS. is rather faulty. A third hand has collated it with some MS of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A<sup>1</sup> was one Śīrasundara, who completed his work in *samvat* 1574 *āso vadī 9 sukhīe*.

**Bh** = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.<sup>1</sup> Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS, the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *samvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

**Φ** = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *samvat* 1661.

## § 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS, the first eight form two groups. To the first group, the bh-class, belong the MSS bh and N. To the second group, the Ψ-class, belong the MSS Ψ, P, L<sup>1</sup>, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūnabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL<sup>1</sup>PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L<sup>1</sup> *indirectly*), evidently

<sup>1</sup> Comprising our text, p 244, 10 *yadī* (incl.) to 260, 2 *dustajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamadhāra*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i.e. *mūla-pratīpī*): see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10 12, 56, 12, 57, 22; 61, 12; 74, 2; 75, 12, 77, 22, 78, 9, 80, 11, 89, 12, 13; 101, 11, 123, 17; 125, 18 19,<sup>1</sup> 184, 5, 186, 9; 208, 2, 266, 6, 22, 270, 22; 271, 23, 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts P L<sup>1</sup>, Pr, p, and M go back to Ψ

That p goes back to Ψ may be seen from the Variants 72, 22, 88, 15. Since, however, p is a contaminated MS (see above, p. 10), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L<sup>1</sup> go back to Ψ, cp. Variants 3, 10; 4, 21, 5, 10; 5, 21, 7, 25, 9, 10; 14, 10, 17, 11; 23, 16, 25, 22, 32, 24, 33, 4, 39, 20, 40, 4, 42, 20; 11, 16, 57, 18, 76, 15; 101, 10, 119, 10, 147, 20, 159, 19, 164, 33, 167, 21, 170, 10, 171, 7, 174, 9, 178, 18 23; 180, 14, 23; 181, 6; 183, 11, 20, 184, 9, 185, 6, 198, 1, 199, 9; 224, 18; 229, 20; 230, 11, 231, 4; 233, 11; 217, 9, 219, 2; 252, 7, 253, 24, 255, 9, 258, 30, 271, 23, 275, 9, 284, 9.

Besides P and L<sup>1</sup> have a considerable number of corruptions in common. Cp. 4, 25, 5, 22, 10 1, 12, 21; 19, 22; 20, 8, 22, 1; 23, 9, 25, 19; 29, 6, 31, 12, 38, 24; 39, 15 16 21; 41, 7 11, 43, 1, 58, 1; 59, 9, 60, 9 11, 61, 18, 66, 7; 78, 5; 93, 13; 96, 28, 99, 22; 102, 19, 104, 20, 106, 24; 109, 25, 114, 9, 115, 2, 116, 3; 128, 4, 130, 22, 29, 131, 21; 132, 2, 6, 7 11; 143, 11, 22, 155, 29, 157, 3; 160, 8; 167, 19; 168, 3, 169, 2, 8 10, 170, 28, 172, 4, 174, 19, 175, 25; 178, 9; 180, 4 12; 181, 6; 182, 11, 183, 13; 184, 9, 185, 13, 14; 186, 5 19; 188, 5; 189, 20; 190, 5; 191, 20, 194, 11; 195, 20, 196, 3; 197, 9; 200, 1, 202, 7 11, 203, 13, 214, 10, 23, 216, 1, 10; 219, 2.

P cannot have flowed from L<sup>1</sup>, as P neither has L<sup>1</sup>'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L<sup>1</sup>. (cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15, 193, 2, 194, 11; 197, 14, 198, 3.

<sup>1</sup> The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L<sup>1</sup> cannot have flowed from P. Cp. 12, 31, 14, 8; 15, 18; 19, 21; 27, 11; 32, 23, 64, 9; 111, 8; 155, 28; 169, 7 17, 174, 10, 178, 2; 179, 29, 190, 22, 203, 3, 209, 18, 217, 16.

Hence it is clear, that both P and L<sup>1</sup> go back to some third MS which has flowed from Ψ. Cp. also 24, 4, 190, 10.

2. Pr goes back to Ψ, cp. Variants 3, 10; 7, 25, 33, 4, 101, 10, 119, 10, 121, 13, 147, 20, 159, 16 19, 164, 5 23 33, 167, 21, 169, 17, 170, 10, 171, 7; 180, 25, 184, 9, 187, 18, 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10, 5, 20, 7, 25, 9, 10; 33, 4; 76, 15, 93, 9, 101, 10, 147, 20, 152, 3; 159, 16, 174, 2; 181, 6; 185, 6, 187, 18, 231, 4, 247, 9, 268, 3, 271, 23, 284, 9.

### § 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5, 107, 25, 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

#### Blunders common to AbhΨ.

6, 31 33, 9, 3.26; 10, 2, 11, 14 23; 14, 16, 18, 11, 22, 13; 28, 10; 33, 12.15; 33, 21<sup>(1)</sup>, 34, 4, 35, 18, 37, 8, 42, 8, 43, 4.14, 44, 6, 46, 3; 48, 19; 49, 13, 51, 6; 53, 15, 56, 3 4, 58, 8, 60, 30; 64, 3, 65, 8; 68, 3.14; 69, 3 4 6, 71, 10.33, 74, 8; 76, 12, 83, 2 6; 87, 16; 89, 15, 90, 17, 91, 6 7, 92, 1, 93, 7.9, 95, 11, 96, 10; 97, 13, 99, 5 6 11, 102, 10; 116, 13 17, 119, 21, 121, 5 7, 123, 12.15, 125, 1 30; 126, 15, 130, 4.23, 131, 2, 132, 16 27; 135, 8; 136, 4, 142, 8; 144, 19, 145, 8, 150, 24, 152, 10, 156, 15, 158, 16, 161, 2.13, 164, 10, 168, 27; 170, 15.20, 172, 26, 176, 19; 179, 1, 180, 4; 182, 11, 183, 6, 186, 4; 196, 13.14, 197, 3, 198, 9, 211, 6 21; 215, 23; 216, 1; 218, 2 12, 220, 17, 223, 3; 226, 15; 235, 15 24, 240, 21, 248, 14, 253, 15, 259, 8, 260, 24, 266, 20, 269, 19, 271, 20, 277, 13 19, 278, 9.10; 282, 16, 289, 3 (twice).

For these and the following cases, cp. our Variants

On the other hand, A has correct readings in many places where bh $\Psi$  are faulty

Right readings of A, where those of bh $\Psi$  are wrong.

7, 16; 8, 13, 10, 1, 18, 6, 25, 19; 26, 5; 29, 8; 32, 23, 33, 11 (with Np), 36, 20, 37, 5, 40, 17, 46, 7 21; 50, 12, 15, 16, 52, 23; 58, 15 17 59, 25 (with PPr), 61, 14, 63, 12; 65, 29 30; 66, 1; 69, 1; 71, 18; 73, 11, 21, 76, 4 (with pPr), 79, 12 (here the *copyist* corrects the reading of bh $\Psi$ ), 83, 15, 85, 19, 87, 12, 14, 90, 8, 91, 19, 93, 7, 96, 14, 100, 8, 101, 23, 106, 1, 107, 11; 109, 5, 8, 114, 1 25, 116, 2 16; 118, 14 16, 119, 1, 121, 6, 122, 11 12; 124, 9, 25, 125, 26, 130, 9, 131, 2 (the *copyist* corrects here); 131, 19 26, 132, 28, 134, 1, 135, 21; 138, 6 12, 140, 14, 18, 22, 141, 9, 142, 5 23, 143, 24, 145, 24; 147, 2, 148, 11, 150, 20 (with Bh $\Phi$ ), 152, 9 (with Bh $\Phi$ ), 154, 2 (cp 155, 8), 155, 17 157, 13, 161, 22, 162, 19; 163, 18 (with MBh $\Phi$ ), 176, 8; 180, 7 13, 181, 8, 191, 19, 20, 192, 9, 194, 19 (with Pr), 197, 10, 200, 23, 203, 6; 204, 2 3, 206, 5 7, 212, 12, 216, 8; 219, 25 31; 220, 7 26, 223, 19; 224, 16, 226, 11, 227, 4, 230, 20, 231, 25 236, 12 13 (see Hamb. MSS), 236, 19 (1), 244, 11 (1), 245, 13, 247, 7 18 (with Pr), 248, 22 30, 250, 22 251, 20 26; 254, 16, 261, 12; 269, 11 20; 271, 11, 272, 3, 276, 7, 278, 6, 10; 282, 1, 284, 1, 289, 10.

If in these passages A is more correct than bh $\Psi$ , this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bh $\Psi$  wrongly corrected, or even more corrupted, in A.

3, 7, 4, 30, 13, 16; 15, 18, 34, 13, 35, 5; 39, 6, 42, 11, 44, 3, 49, 16; 50, 16, 22; 52, 11; 55, 9 10, 17; 59, 3, 23, 64, 21, 65, 30, 66, 12, 70, 2; 74, 11, 17, 80, 6; 84, 16, 85, 19, 99, 15, 101, 12, 131, 18; 132, 12; 135, 10, 143, 7; 149, 2 (with Bh $\Phi$ ); 155, 8; 162, 22 (wrong correction by *copyist*), 163, 21, 170, 10, 172, 3, 173, 15, 179, 18, 190, 2, 199, 22; 207, 3, 213, 4; 214, 21, 218, 12, 219, 15, 222, 6; 231, 5 (with M), 238, 24, 250, 15, 251, 21, 264, 15; 272, 11 16; 273, 9 (1), 281, 4, 287, 14.

#### Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A<sup>1</sup> and A<sup>2</sup> copied some MS, which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A<sup>2</sup> on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The first column, agreeing with our text, gives the readings of our MSS. bh $\Psi$ , and of Kosegarten's MSS BCDEFFK, which contain this story. Prof. Mardonneil most kindly collated for me the following passage with the *originals* of

BC;<sup>1</sup> and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF<sup>2</sup> To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS<sup>3</sup> The variants I give from K are based on Benfey's collation of this MS, which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The *second* column contains the text of A, the *third* one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The *fourth* column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line In the *footnotes* under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation, in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187 In the footnotes to the fourth column I give the references from O v Böhlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does *not* belong to this recension It is missing in the Hamburg MSS HI, in h. in Buhlei's edition,<sup>4</sup> and in Kosegarten's MS. G, i e. in Anantabhatta's Kathāmrtanidhi, which is an abbreviation of the *textus simplicior*<sup>5</sup> Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS, A B contain Pūrṇabhadra's text, all the other MSS belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,<sup>6</sup> and the order of the stories in E disagrees with that of all the other recensions.<sup>7</sup>

<sup>1</sup> These MSS are now in the Bodleian; B = Aufrecht, No 337 (written after A D 1810), C = No 336 (written A D 1800)

<sup>2</sup> These MSS belong to the India Office Library, D = I. O. 2790 (E 4085), E = I. O. 1812 (F 4086), F = I. O. 2319 (E 4087).

<sup>3</sup> Cp Kosegarten's Praefatio, pp iv and vi. <sup>4</sup> As to this edition see above, p. 14

<sup>5</sup> See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi, p 296 ff, and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sachs. Ges d Wissenschaften, phil-hist Cl., 1902, p. 117 note. Above, p. 18

<sup>6</sup> ZDMG lvi, p. 317

<sup>7</sup> ZDMG lvi, p 326 Above, p. 17

Our text, 204, 13 ff, with complete variants of bh-v, BCD EFK.

एवं विलय्य बह्वशः ।  
कृपणं भृशदुःखिता ।  
पतिव्रता सुसन्दीप्तं ।  
तमेवाग्निं विविश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R Schmidt's translation, p. 224 f.

एवं विलय्य बह्वशः ।  
कृपणं भृशदुःखिता ।  
पतिव्रता सुसन्दीप्तं ।  
तमेवाग्निं विविश सा ॥ ६४  
[Pāda a corrected by cop to -  
तपोऽग्निं प्रविविश सा ॥ ६४]

तयलेपे ततो वर्ध- ।  
श्रुतिं द्वे पचिणी तु सा ।  
न्याय्यमागरीरता धर्मं ।  
पालयन्ती दयामयं ॥ ६५

Manuscript addition of cop.

ततो दिव्याम्बरधरा ।  
दिव्याभरणभूषिता ।

ततो दिव्याम्बरधरा ।  
दिव्याभरणभूषिता ।

161 E om a b ॥ a B एवं ॥ c D  
पतिव्रतायु सं ॥ c a E पति-  
व्रतत्वा अदीप्तं प्रविविश  
कृतसर्प ( = MBh xv 1489  
पतिव्रता संप्रदीप्तं प्रविविश  
[ ] ) ॥

64 d. Schmidt, adopting the correction of a, transl: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om this stanza ॥

E's interpolation between stanza 164 and p 204, 21 of our text

व्यालयाही यथा व्यालं  
बलादुद्धरते बिभ्रात् ॥  
तथा स्त्री पतिमुच्यते  
स्वर्गलोके महीयते ॥ ९८ ॥

भृते भर्त्तरि या नारी  
समारोहिदुताशन ॥  
साऽघं हन्ति समाचारा  
स्वर्गलोके महीयते ॥ ९९

सातुकं पेतुकं चैव  
यत्र चैव प्रदीयते ।

98. Böhlingk, Ind. Spr., refers to Vikramac. 283, Hit in 30 Schl., 31 Johns (= 29 Pet.), a read व्याल ॥ c read उडुत्य ॥

99. Böhlingk refers to Manu r 160, Saing Paddh. Addition 10 V. 160, 270

प्रोषिते मलिना कशा ॥ मुने स्त्रीयित या पय्यो	सा स्त्री ज्ञेया पतिव्रता ॥ २०१
200. Böhlingk refers to Vikramāc 281 a read पैतृकं ॥ c read कुलत्रयं ॥	
201. Böhlingk refers to Mallinātha, who quotes this stanza on Kumārasambhava. 1v 33. c read म्रियेत ॥	

सोऽपि यथायानद्वयप्रपत्तौ अहो ममानुगच्छत्या	तथापि दध्यतुमुत्वा । यथार्थमिदमब्रवीत् । अहो ममानुगच्छत्या । °मा° corr. by cop. to °या°	अहो ममानुगच्छत्या कृतं साधु मुने त्वया ॥ १८५ ॥ by cop. to १८७
कृतं साधु मुने त्वया ॥ १६३ ॥	162 a E अथ for ततो ॥ °D म° तं विमानस्था, E म° च विमानस्त्वं ॥ After 162 a, E ins. तत्र चित्राङ्गदधरं भर्ता सान्व(° or °त्व°) प- द्यत (from MBh. xii 148. 10 ततश्चित्राङ्गदधरं म- र्तारं सान्वयशत) ॥	66 (corr. 67). Schmidt ममानुः with the original text ॥
कृतं साधु मुने त्वया ॥ १६३ ॥	163. b E मेतदुवाच ह for 2nd pāda ॥ °DE ममानु° ॥ K °गच्छत्य ॥ a O चांतं, F चांतं for कृतं ॥ After this stanza E ins. मचमचिण दुःखिन सुख- त्यंतमर्चितं ॥	

164 and p 204, 21 of our text.

bh ψ, BCD E F K.

तिस्रः कोच्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

translation, p 224 f  
of Vidyasagara and Parab.

तिस्रः कोच्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ ६७, corr.  
by cop to ६८

या ऊत्वाऽभौ स्वकं काय ।  
जीवंती दयिताऽनुगा  
भवेत्सा नरकं याया ।  
धीर नारी न संशयः ॥ ६९ ॥

सूतवेदादिशास्त्रियु ।  
सम्यगेष विधिः स्मृतः ।

164. b B मानव, DE मानुषे ॥

c B चसैत्, CF च सा for  
वसैत्, E तावत्स्वर्गे

69 a Schmidt (reading याऊत्वा).  
'welche ihren Leib nicht  
im Feuer opfert' ॥  
b Schmidt (corr ting जीव-

186. c Vidyā-sāra the same  
blunder. तावत् काव,  
Parab ॥

164 and p 204, 21 of our text.

ब्रह्मज्ञो वा सुराणो वा  
ब्रह्मद्रोही भवेत् पतिः ।  
पुनात्यविधवा नारी  
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि  
धनाढ्यो निर्धनोपि वा ।  
प्रियो वा यदि वा द्वेषः  
स्त्रीणां भर्ता हि दैवत ॥ ३ ।

यावच्चापौ मृते पत्नौ  
स्त्री नामानं प्रदाह्येत ।

204 Böhmling refers to Vikramac  
280

भर्यया (!) सह संगतः ।  
 कर्मणा पूजितस्तत्र  
 रेमे च भर्यया (!) सह । ५ ।

205 = MBh xii 148, 12 Vaa

<sup>b</sup> विमानवरमास्थितः ॥  
<sup>a</sup> रेमे स सह भार्यया ॥

प्रत्यहं सुखमन्वभूत ।  
 सा खं सौरं कपोतस्य  
 प्राक्पुण्यप्रभवं हि तत् ॥ १८७ ॥

187. <sup>a</sup> Benfey सूर्यास्ति, Vidyāsāg

सूर्यास्ति, Parab सूर्यास्ति ॥

<sup>o</sup> Parab कपोतदेहवत्सा-

सीत्. This pāda must have been composed by Parab himself. Benfey translates, 'Der Taubengott genoss täglich des Sonnenunterganges Lust, sie ihres Taubens Sonnenhimmel, als Folge früheren Verdensts' Vidyāsāgāra explains स कपोतदेवः

सूर्यास्ति सायं प्रत्यहं सुखमन्वभूत सुखं बुभुजे । सा कपोती कपोतस्य प्री-

प्रत्यहं सुखमन्वऽभूत् ।  
 साकं सौरं कपोतस्य ।  
 प्राक्पुण्यप्रभवं हि तत् ॥ ७१

<sup>c</sup> Schmidt (reading ऽहत्यां)

'die Frauen, die sich selbst nicht opfern' ॥

71 <sup>a</sup> Schmidt (reading सूर्यासि)

'Der Gott der Tauben genoss in der Nähe der Sonne Tag für Tag gemeinschaftlich ein Sonnenglück' das war die Folge der früheren frommen Thaten des Taubers' ॥

204, 21. एवं हर्षाविष्टां विमानमारोप्य परिष्वज्य च सुखेन तस्थौ ।

204, 21 K omits this sentence ॥

B एव ॥ E एवं हर्षाविष्टश्च स तामंकारोप्य दिवि सुखमनुभवन् तस्थौ ॥ ७ ॥

F's interpolation between stanza 16f and p 204, 21 of our text

ततः सा मर्तुपरमा  
स्त्वयमानाप्सुरोगीः ।  
क्रीडते पतिना सार्द्धं  
यावदिद्राच्यनुदेश ॥ ६ ॥

6 b read स्वयं This stanza seems to be an imitation of MBh III 149, 13, where it is said of the *foetus*.  
ततः स्वर्गस्थमात्मानमपश्य-  
द्विगतज्वरः । यत्तुगन्धर्वसि-  
द्धानां मध्ये भ्राजन्तमिन्द्र-  
वत् ॥

Corresponding text of MS A, compared with R. Schmidt's translation, p 224 f.

हर्षाविष्टस्ततो व्याधौ  
विवेश स वनं घनं  
प्राणिहिंसा परित्यज्य  
वज्रनिर्वेदवान् भृशं ॥ १८८ ॥

तच्च दावाचल दृष्ट्वा  
विवेश विरताशयः ।  
निर्दग्धकल्मषो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

दिति शेषः तत् तयोरी-  
दृगैश्वर्यमिति भावः प्रा-  
कपुण्यप्रभवं हि प्राक्तनपुण्य-  
फलमेव ॥ *Lanceaux* (p 239). 'Le dieu pigeon joint tous les jours du plaisir du coucher du soleil et sa femme du ciel selon du pigeon cela fait par ses yeux et ses

Our text, 204, 13 ff, with complete variants of bhṣ, BCDEFFK

204, 22. लुब्धकोऽपि परमनिर्वेदं  
कृत्वा मरणाभिमुखो महद्वनं  
विवेश ।

तच्च दावानलं दृष्ट्वा ।  
निविष्टो विरताशयः ।  
निर्दग्धकल्मषो भूत्वा ।  
देववद्विवि मोदते ॥ १८५ ॥

204, 22 E गत्वा for कृत्वा ॥ B  
मरणाभिमुखेः E उत्तरा-  
भिमुखो हिमवत्पार्श्वं म० ॥  
B मद्ग्रहण ॥ E प्रविष्टा ॥  
165 a B ततं ॥ K दानल, corr.  
to दावानल. E दावानि  
(spoiling the metre) ॥  
b D विवेश for निविष्टो. E for

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A<sup>2</sup>. But in doing so they were not consistent. Kosegarten omits A<sup>2</sup>'s stanzas 69 and 70, and both scholars omit A<sup>2</sup>'s (first) stanza 65. It will be seen that no other MS. than A<sup>2</sup> has A<sup>2</sup>'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i e 205) a whole stanza from this text (= MBh. xii 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i e 206) is apparently an imitation of MBh. xii 149, 13. But even this contaminated MS has *none* of the additional stanzas of A<sup>2</sup>, and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A<sup>2</sup> if they had been aware of the true nature of A<sup>2</sup>'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A<sup>2</sup> copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृत° for स्मृति° in 70 a, कपोतदेवः in 71 a. and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता<sub>k</sub> शयः *within* the line. The sign <sub>k</sub> is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A<sup>2</sup> copied without reflecting. Moreover, we shall see that A<sup>2</sup>'s stanzas 69 and 70 are inserted in *a wrong place*.

The author of A<sup>2</sup>'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A<sup>2</sup> is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',<sup>1</sup>

<sup>1</sup> Schmidt's 'Opferfeuer' is an impossible rendering

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65c he points out the *न्याय्यमार्गः*, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is *दयामयः*. The consequence of the female dove's penance is that she beholds her husband in the *विमानः*. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A<sup>2</sup> adds his stanzas 69 and 70. No doubt the copyist A<sup>2</sup> *inserted them in a wrong place*, for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *saṁ* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is. 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other Śāstras, the following correct rule has been handed down "Those (wives) who commit suicide will be unhappy in all their following existences"'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version<sup>1</sup>—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's *सूर्यासः* in a, and *सा खं* in c, and Schmidt's *सूर्यासि* are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two pundits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A<sup>2</sup>. For *कपोतदेवः* is nothing else than a clerical error for *कपोतदेवा*, an expression formed after the analogy of the very frequent word *पतिदेवा*, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. *सूर्यास* is quite right (*सुरी अस*), and so is

<sup>1</sup> In the edition of Pratap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10-149, 14 incl. To our first prose sentence corresponds xii. 143, 11. to the second one, xii. 149, 1-7 incl. The stanza 155 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5162-5532.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is. 'Having regarded the male dove as her *god*, she became a *goldless*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A<sup>2</sup> is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्विवि मोदति, as the other MSS. read, corresponds MBh. xii. 149, 13 ततः स्वर्गस्थमात्मानमपश्यद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये भाजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūṇabhairava's books III and IV respectively, i. e. of the *textus ornatior*, he follows in our passage in some places one single MS (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them. and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey<sup>1</sup> The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshināth Pāndurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these pandits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

<sup>1</sup> Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A<sup>2</sup>. But the text of A<sup>1</sup> is not more trustworthy. At 211, 21, for instance, A<sup>1</sup> shows foolish alterations. The point of the story Pūrṇ III xii (Śār III viii, Old Syriac VI vi, SP. III. viii, Simpl. IV vi H I = IV vii Buhler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text<sup>1</sup>. In his version, the faithless wife tells the adulterer that Candikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS, run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समासह्यालिंगन करोषि तत्तव भर्तुः सक्त(सक्त?) अपमृत्युस्तस्य संचरति। भर्ता पुनरन्वद्वर्षत जीवति। Buhler, p. 19, has the same wording, except ह्यने, भर्तुः सक्तोपमृत्युस्, त्वद्वर्ता, and अन्वद्वर्षतद्वय. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp also the wording of B<sup>1</sup> in our variants. Instead of आलिंगन, A<sup>1</sup> has अयोनिनिगमस्पर्शन, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs'. But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausföhrst, ohne dass sich dabei die Geschlechtstheile beröhren'). I am at a loss to say how the interpolator imagined an अयोनिनिगमस्पर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

<sup>1</sup> Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच, Buhler's text ins स before स्कन्धे, om एव after तम्, and ins अयम् after देवदत्तम्) But A<sup>1</sup>, in consequence of his first alteration of the text (अयोनिं निं), alters again, continuing after आलिंगः त्वं स्वमर्तुभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिकृते ऽल्पमृत्युविनाशार्थं च तमेवं कृतवती । तामेवमुक्त्वा । सस्निहमालिंगितवान् । स्वस्कंधे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l 8 (Schmidt, p 232. "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Warst-du-besser,' &c.)

And again the conclusion of our tale is awkwardly amplified in A<sup>1</sup>, which for नृत्यन् to वभ्राम (212, 11) reads · नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मय्युपकृतमित्याद्युक्त्वा । स्कंधादुत्तारितः ॥ सकलस्वजनां <sup>2</sup> अग्रे तयोरुभयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च वभ्राम । तत्र तत्र । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umhergetanzt war, sagte er. "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden') <sup>3</sup> I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्समस्तस्वजनगृहद्वारेषु वभ्रामः (!); Buhler (19, 24). ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु वभ्राम ।

Cp. also A<sup>2</sup>'s interpolation 122, 5, and the transpositions in A<sup>1</sup> 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A<sup>1</sup>A<sup>2</sup> can be *proved*, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh., or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing *quite* sure is that A is the copy

<sup>1</sup> Read ऽप्यम्. The same mistake in A<sup>1</sup>, p 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

<sup>2</sup> Read \*स्वजनानां.

<sup>3</sup> Schmidt's second MS K has a gap, by which the whole story has been lost

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the *prāsaṁ*. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

#### § 6. Critical discussion of the manuscripts Bh and Φ

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous, synonyms appear in very many cases for the words used in bhΨA. Again this MS bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *ākāramātrārthi* down to the end of book III. The *kathāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na vidvān* inclusive to p. 3, 25. The text between *dhārvoḥkāraṇa* and *ākāramātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *ākāramātrārthi* has even been twice supplied from MSS of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS  $\Phi$ , on the contrary, contains a text of the  $\sigma$ -class of the textus simplicior.

**Discussion illustrated by text of Tale V, v, Ass as singer.**

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class

$\left. \begin{matrix} H \\ I \end{matrix} \right\}$  the Hamburg MSS.

Textus simplicior,  $\sigma$ -class.

$\sigma$  = Decc. Coll., Peterson's Fifth Report, No 356

s = Decc. Coll. i. 17

B = Buhler's edition

pr = the MS of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS Bhandarkar, Report Bombay 1907, p. 55, § 46.

Purnabhadra's recension:

bh $\Psi$ A, the MSS. just mentioned.

Mixed recensions.

$\left. \begin{matrix} Bh \\ \Phi \end{matrix} \right\}$  the MSS just mentioned.

$\Pi^1$  = Decc Coll., Bhandarkar, Report 1894, No 371

$\Pi^2$  = Decc. Coll., Peterson, Report V, No. 355.

$\Pi^3$  = Decc. Coll., Bhandarkar, Report 1897, No. 418

The variants of the  $\sigma$ -class MSS. of the textus simplicior, and those of  $\Phi$  are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the  $\sigma$ -class.

The cases in which Bh agrees with H I against bh $\Psi$  are set in *italics* in the text; the cases in which bh $\Psi$  agree with the  $\sigma$ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu. mātula. gītena' vārito na mayā sīhītaḥ.

18 'āpūrvo 'yaṃ manī baddhaḥ. sampṛāptaṃ gītalaḥśaṇam'

19 cakradhara āha. 'katham etat?' so 'bravīt:

21 asti kasmīṃśoid adbhutāna Uddhato nāma gardabhaḥ. sa ca divā 22 rajakagrhe bhārodvahanam kṛtvā rātrau svecehayā paryatati.

#### Variants of hcs pr B Φ.

270, 17 Φ gī, om tena || hcs pr B mayā prokṛtāpi na sīhītaḥ, Φ mayāty ukto na sīhītoḥ || 18 pr baddhaḥ || Φ sampṛāpta || 19 σ sūcīnīyāsīdīthir abīroṭ || 21 pr B om asti || Φ uddhato, σ uddhātānamāyagardabhaḥ, Φ ra sadbhā for gardabhaḥ || After gardabhaḥ hcs pr B ins pṛatīcasatī smā || h pr B om. ca || σ om. divā, s dāiva, h Φ B sadāiva, pr samāhīta for divā || 22 hcs Φ pr B karmā for bhārodvahanam || After paryatati pr ins tena, B talah, then hcs Φ pr B ins. pṛatyūse (Φ pṛatyūsam, hcs Φ add vamaḥanābhayāt, pr bamaḥanābhayāt, B bamaḥanābhayāt) vrayam eva, then σ bamaḥanābhayāne sanūśṛṇyati, hcs grham yū, h adds ē, Φ raja kagrhe yūti, pr B rajakagrham āyātī; then hcs Φ pr B rajakagrham tam (h pr B talas tam, s talas tam na for tam) bamaḥane, σ nyakhe, s yunakhe, Φ na yunakhe, h na yūte, pr °na nīyaktī, B °na nīyunakhe || 271, 1 hcs Φ pr B atha for athāyānā || σ om tasya; s tusnan || hcs Φ om rātrau || σ Φ pr B om. ksetraṃ: hcs ksetram || After paryatati Φ ins ksetre, pr ksetraṃ satīau (read rātrau), B ksetraṃ || hcs om kadāci || hcs Φ pr B saha for sārḍham || hcs Φ pr B samāhīta for baddha || 2 σ sa uddhato, hcs Φ sa ca rātrau, pr B sa ca pūovaravāt (B °vāt) for tam na || hcs pr vātī°, Φ vādītamgaṇe || Φ om karṇatīkāksetraṃ pravṛṣṭya, hcs pr B karṇatīkāksetraṃ (pr °ksetra for °ksetre; pr B add śṛgālasahitaḥ) pravṛṣṭi, then Φ ins. karṇatīkāksetraḥśaṇam karoti; pṛatyūse sthagṛham thūti; talhā śṛgālas ca; σ ins. tasya ca pṛstato lagnaḥ; śṛgālaḥ pravṛṣṭi, hcs ins.: talhā śṛgālaḥ, h adds ca; then hcs vrayam (s etadāsa for evam, h adds tam) dvā apī rātrau (hcs yathācchayā for rātrau) karṇatīkākṣaṇam kṛtvā pra° svasthānam vrayatī, pr B ins. evam tena yathācchayā vābhatīkākṣaṇam (B ei° for ri°) kṛtvā pṛatyaham pṛatyūse svasthānam vrayatī, Φ om this sentence || 3 Φ atha kadāci madoddhata rāsabhaṇa tena ksetra-mādhyaṣṭhena śṛgālam abhīhitam; hcs atha kadāci tena (h adds saha) madoddhata (h madoddhata) rāsabhaṇābhīhitam; s adds ksetramādhyaḥ, h adds ksetramādhyaḥ after bhāgnīnīta (sic!); pr B atha kadāci tena madoddhatena rāsabhaṇa ksetramādhyaṣṭhena śṛgālo bhīhitah; σ atha kadāci tenābhīhitam || 5 pr pṛatyā 2, B pṛatyā pṛatyā || Φ pṛatyā || atīvatīrmmalā rajanī, s pṛatyāyām nīrmmalā rajanī, h pṛatyāyām nīrmmalarajanī, σ pṛatyāyām nīrmmalā rajanī || Before tat, σ ins. sa aha || 6 Φ karīṣyāmīti || hcs Φ pr B ins. kathaya before katamena || s karīṣyāmīti, Φ karī for katamena || σ ins. gītā before karīṣyāmīti || hcs karīṣyāmīti || σ śṛgāla for m || σ ins. bho after āha || σ māma, s tam for māma || h alam for māma || s hī for kim, hcs om. kim ||

271, 1 athānyadā tasya rātrau kṣetresu paryatataḥ kadācic chṛgālena  
sārdham mantri babhūva 2 tau ca vrttibhaṅgam kṛtvā karkaṭikākṣetresu  
praviśya tatphalabhakṣaṇam 3 svecchayā kṛtvā pratyūṣe yathāsthānam  
vrajataḥ atha kadācit kṣetramā 4 dhyasthiteṇa tena cōddhatarāsabhena  
śrgālo 'bbhitaḥ: 'bho bhaginīsuta, 5 paśya! atīvanirmalā rajanī. tad  
aham gītaṁ kariṣyāmi. tat 6 katamena rāgeṇa karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨΠ'Π'Π'A.

270, 13 A *baddhā* ||

22 Π'Π'Π' *rajakasya grha* ||  
bh *bhārodvāhanam* || H *rādāu* ||

271, 1 Π'Π'Π' *tathānyadā* ||

2 HIBhΨ vrttibhaṅgam, A *vrttibhaṅgam*, Π'Π'Π' *varttibhaṅgam* || H *karṇa*  
[new line] *kāṣṭresu*, I *karṇakṣikā* || A *tatphalabhakṣaṇam* ||

3 bhΨΠ'Π'Π' A *svasthānam* || Π'Π' *kṣetramādhye sthiteṇa* ||  
4 bhΨΠ'Π'Π' A *om. tena* || bhΨ *madoddhatarāsabhena*, A *madoddhatarābhā-*  
*bhena*, Π'Π' *mahoddhatarāsabhena*, Π' *mahodhatarāsabhena* ||  
A *bho bhaginīsutō* | *paśyātīvanirmalurajanī* ||

6 HI *kariṣyāmī* || III *katamena* || ΨΠ'Π'Π' A *prāha* ||

anenānarthapracāḥlauena? yataś cauryakarmaprayatīlā vayan. caurajā-  
rair nibhṛtaur eva 8 sthātavyam', iti. uktam ca.

9 kāsī vivarjayec cauryam, nidrāhū caumacauṇikām,

10 jhivālaulyam ca rogādhyo, jīvitam yo 'ha vāñchati.

11 tathā 'tvadīyagitam śaṅkhaśabdānuvādi, na madhūram', iti dūrīd

#### Variants of hōsprBΦ.

s nenānarthapralāpṇena, Φ anenānarthē pralāpṇena, σ anenānarthacālanenālam, h vithū-  
pralāpṇena, prB anena, then pr vithūnithapralāpṇalāpṇena, B vithūnithapralā-  
pṇena || 7 Φ caurakarmaprayatīlā, s caurakarmaprayatīlā, σ caurakarmapraya-  
vṛttair, prB caurakarmaprayatīlā || prB ācāni for vayan; σ om. vayan || Φ ins  
tam, hs tam after vayan || hōsprB transp.: m° (h nibhṛtam, pr nibhṛtat; pr B  
add ca) cau°; Φ caurai h caurair jōraś || prB atra for ca || hōsprB om. eva ||  
8 hōsprB stheyam || prB om. iti || hōsprB nayah, s nayā after m || pr om. aditam  
ca || hs ins yataś after uktam ca || 9 σ hāsam, s prakāśam, Φ hāsam, pr kośī,  
B hōśī || s varjayas || Φ caurya, σ caum || Pr-st pāda m h' caumacauṇikam vavrajat  
kūśām || Φ nidrāhūbhaś || s caumacoraśah, B sa ca caumacauṇikam || 10 Φ jhivā-  
laulyam || σ rogārto, pr rugāhāmto, B rugākrānto for ca rogādhyo || σΦprB jīvitam,  
s jīvanam || 11 hōsprB apuram, Φ puram for lūha || σΦprB tvadīyagitam,  
Φ om. gītam || prB om. śaṅkhaśabdānuvādi, Φ śaṅkhaśabdānuvādi, s śaṅkhaśabala-  
mūlāram, h śaṅkhaśabdānuvādi; σ katham for śaṅkhaśabdānuvādi || hōsprB  
na madhūram, ΦprB na madhūrasvaram, prB add śaṅkhaśabdānuvādi ||  
hōsprB om. iti || Φ ins. ca after ap° || 12 σΦprB s ūyate for s utvāñchīya ||  
σΦprB ins tad atra, hō zatra before hōtra°; then σ kētrāśakāśa puruṣah  
prasuptas tistati, hs kētre rakṣapuruṣah (s rakṣā°) supṭas ti°, pr B kētre rakṣapuruṣah  
supṭa | samti (B supṭāḥ santi), Φ kētrapālāḥ puruṣā prasuptas tistanti, then σ sa,  
prB ta, Φ te ca; then hōsprB sanvullīya, pr B ullīya, then σ s bāmdhanam,  
h vadhamadhanam, Φ bāmdham | badham vā, s vāmda vā, pr B vadham bāmd-  
dham vā, then hōsprB vullīsyati, pr B karīyamti || 13 σ tām for nam ||  
σ s omṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayāś then σ hōkati,  
h cīrbhadyāś, s cīrbhadyāś, Φ cīrbhadyāś, pr cīrbhadya, B cīrbhadyā || hōsprB om  
nibhṛtaś, then σ ayāpāro bhava, h mā ayāpāraparo bhava, s māyāpāro bhava,  
prB mā tvam ayāpāraparo bhava, Φ ayāpāraparo bhava || σ om. luc chvati ||  
σ gardabhāś, Φ rāsabhā, hs sa || hōsprB āha || s aho for bho, then h na, σΦprB  
na tvam, s tvam na, then hōsprB vatsi, pr cetsi, then hōsprB vāñchīyati; then  
14 σΦprB gītarasam, σ gītasukham, then B vāñchīyati, pr vāñchīyati ||  
σ om. te° bha° u° ca || σΦprB tenaitad, h tenaitam, σΦprB bhaśam | uktam; then  
hōsprB ca, Φ caś, then σ yataś || 15 σ om. this and the following line ||  
pr śaratyotnāhate || pr dūra, Φ dūre || 16 hōsprB jāyate for vāñchī ||  
hōsprB karṇa, B karṇa || prB gītaśhamkārajā, h gītaśhamkārajā, s gītasamkārajā,  
Φ gītaśhamkārajā ||

api **12** śrutvōtthāya ksettrarakṣā 'bandha' bandh 'ālvam vidhāsyanti. tad  
bhakṣaya **13** tāvan nibhṛtaḥ' tac chrutvā rāsabhaḥ prāha: 'bhoḥ! vanā-  
śrayatvād **14** gītarasam na vetsi; tenaitad bhaṇasi uktam ca:  
**15** śarajyotsnāhate dūram tamasi, priyasamnidhau,  
**16** dhanyānām viśati śrotre gītasamkārājā sudhā.'

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>Λ.

Bh °pracālenena; Π<sup>1</sup> anenārihapralapane, corr. to anena vyartha°, which is the  
reading of Π<sup>2</sup>; Π<sup>3</sup> anena vyarthaḥpralaptena ||

**7** HI (not Bh) °pravṛtjā, Π<sup>3</sup> °pravṛtto, bh °pravṛddhā || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> caurayātair ||  
HIBh na, bhṛtair ||

**9** HIΨΛ kṣāḥ || Bh cauram for cauryam || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °coḥikām ||

**10** Λ rogādhye || ΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jīvitam ||

**11** bhΨ tadā || bh tvadīyogatam, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tvadīyam gītaṃ || Λ śamkhaṇādā-  
nūnādi, bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śamkhanādānūvādi, Ψ śamkhanānūvādādi, corr to śamkhanā-  
nūnādādi || HIBh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> nam for na || Λ aya for api ||

**12** Λ ksetrapurasā, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ksetrarakṣakāḥ purusā, BhbhΨ ksetrarakṣāpurusā ||  
bhΨΛ bāṃdham vadham ca vi°, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vadham vamdham ca vi° ||

**13** bhΨΛ āha ||

**14** Bh gītaṃ rasam || bhΨΛ ins tvam, Π<sup>1</sup>Π<sup>3</sup> ta tvam, Π<sup>2</sup> tat tvam before gīta° ||  
bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ins na between tvam and gīta°, om. na before vetsi || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jānāsi for  
veti || Bh na vedmi || bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vavīsi, Ψ bravīsi, Λ bavīsi || **15** HI śara-  
tjyotsnāhate, Bh śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π<sup>1</sup> ksa[corr from kṣā]raye[ye  
deleted]jyo[jyo corr from some other aksara]tsnāhate, Π<sup>3</sup> ksārajotsnāhate, Π<sup>2</sup>  
drārajāyotsāhate || Λ pūram, Π<sup>2</sup> dūre || Π<sup>1</sup>Π<sup>2</sup> priyaṃsamnidhau || **16** bh śrote,  
corr from śrotre || bhΛΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītaḥsamkārājā; Ψ gītaḥsamkārājā, jhām being  
very similar to sam, hence P gītasamkārājā ||

17 śṛgāla āha : 'māna, asty etat. param kathoram unmadasi tat 18 kim tena svārthabhramśinā?' iāsukha āha : 'dhig mākha kim 19 aham gītā na jānāmi? tac chrūyatām, tasya bhedaḥ tad yathā.

20 sapta svarās, trayo grāmāḥ, mūchanās tv ekavimsatīḥ,

21 tānās tv ekonapañcāśat, tisro mātṛā, Jayās trayāḥ ||

22 sthānātrayam yatīnām ca, sad bhodās ca, rasā nava,

23 varṇāḥ ṣaṭ, trimśat bhāsās, catvāriṃśat tataḥ smṛtāḥ ||

#### Variants of hσsprBΦ

17 h māna, σ māmaka || Φ asyatat || σ param na vatsi tvam keralam amudisate kim tena, &c.; s param na vatsi gītā | tac chrūyatām, &c. , Φ param gītāḥ kālāṃ annatāsi ta kim, &c; h param na vatsi gītā tvam keralam unmadasi | tat kim, &c.; prB param na vatsi tvam gītāḥ | keralam unmadasi || tat kim, &c ||

18 σΦh svārthabhramśina, prB svārthabhramśinena, σ adds kṛp B h sāmānt || σ gaṇabha, Φ rāsabha || Φ om. āha || B dhig twice || Φ janāsi || 19 hσΦprB om, gītā after aham, inserting it after jānāmi || Φ tad for tac || h bhedaḥ || hσs om, tad yathā, prB tad yathā trayo bhedaḥ śrau (B °ū ch °) || 20 σprB mūchanās catḥ ° || h °vimsatī || 21 σ tānā ekona°, h tīnasya ekonapañcāśat pr tānā tv ekona° || σ tisro tāḥ for tisro mātṛā || σ Jayas || In Φ the fourth pāda runs thus: ity eta śrutimamulakam; in prB ity etat sruṣṭamamulakam ||

22 σ yatinām || Φ (transp) ca jātīnām || s om ca || Second pāda in σ sat kavyānā rasās ca ṣaṭ, pr ṣaḍgasya, then one aksara left free, then sat nava varā, B sad āsyānā rasā nava; hσ satsasyānā (s ins. ca) rasān ca, Φ satsasyānā rasā nava || 23 s varṇā, Φ varṣā, B (not pr) rāṇāḥ for varṇāḥ || hσΦprB trimśatī || σΦ bhāsā, σ bhāvāḥ, B (not pr) bhāvās || Fourth pāda in σ catvāriṃśatīḥ smṛtāḥ, hσpr devcatvāriṃśatī (pr adds ḥ) smṛtāḥ (h om ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ devcatvāriṃśatīḥ tatāḥ | mātṛā ||

272. 1 h pāñcāśatyāthikā; Φ pañcāśatyāthikam || σ catḥ || Second pāda in hσprB gītānāṣṭam satam smṛtāḥ, s gītāṃyam satatāḥ smṛtāḥ, Φ gītāḥ || nāgānām satam || (om. smṛtāḥ) || After line 1 σΦprB insert a half śloka; first pāda σΦprB: svayam eva pūta proktam (h kṛte for proktam); second pāda σ svayam eva śruteḥ priyam, Φ Bharatena śrutam śriyam, prB Bharatena śrutāḥ (pr tad° for śr°) param, h vedena ca śruteḥ param || 2 sB om. this line || h gītāṃyāḥ kṛte satvṛtāḥ || σΦpr vṛtāḥ || 2a B om this line || hσsΦpr karṇa || h surati || 3 Φ nāga-hatāpriyam loke || s param for priyam || σ śasyate, h devlabham, hσ dasyate || 4 σ śuśasnāyurasāśvādā, hσB śuśasnāyurasāśvādāt (h sic°, and °mā° for °savi°), pr śuśasnāyurāśvādāt, Φ śuśasnāyurasāśvādāt || Fourth pāda in σ tyaktā āksena Rā°, pr tyaktas Tryaksena Rā°, B Tryakṣena jagṛāha Rā°, s jagṛon proktas Tryaksena Rā°, h paktas Tryakṣena Rāvanah, Φ paktas Tryakṣena Rāvanah || 5 Φ tvām, hσs om. tvām; prB bhaginīśvata for tvam || prB madai for vadasi || Φ manasāmā for ta° nā° || σΦprB om ca || 6 σ māmaka, Φ mam || Φ mady for yady || σ om. tad aham || σΦprB ins tāvad after aham || h dvāradāśvathāḥ, σ vṛttidvārasūthāḥ, s vṛttidvārisūthāḥ, pr vṛtter, B vṛter, prB dvārasūthāḥ, Φ vādvārasūthāḥ || hσ kṣetram, prB kṣetrapam for kṣetrupāṇam ||

272, 1 pañcāsītyadhikam hy etad gītānām ca śatam smṛtam,

2 suvarṇaracitaṃ śuddham gītāṅgaḥ sakalair yutam ||

2a dhanyānām jāyate karmak viśeṣaḥ cādi sthite ||

3 nānyad gītāt priyaṃ loke devānām api drśyate;

4 śuśkasnāyurāhlādāt Tṛyaksam jagāda Rūpanaḥ ||

tat katham tvam mām anabhiññaṃ vadasī, nivārayasi ca<sup>2</sup> śṛgāla 6 āha :  
māma, yady evaṃ, tad ahaṃ vṛttadūrasthaḥ ksetrapālam 7 avalokayāmi ;

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A

17 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tat for asty etat || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kathorasvaram nadasi ||

18 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tendrthabhrāmśinā ||

bhA dhug 2, Ψ dhig dhug ||

20 HIBhΨA °vimsatī ||

21 bhΨA tānā ekona°, Π<sup>1</sup>Π<sup>3</sup> tānās cēkona°, Π<sup>2</sup> tānās caḥkona°; Bh tv enako°  
for tv ekona° ||

22 bhΨAΠ<sup>1</sup> sad āsyāni for sad bhedās ca (cp the reading of s), corr. in Π<sup>1</sup> to  
sad jasyāna, Π<sup>2</sup> sad jasya ca; Π<sup>3</sup> sad gusyāna || HI bhedā || Bh ṣaḍ āhārā rasā  
na | om 1a ||

23 ΨΠ<sup>1</sup>Π<sup>3</sup> trimsatīr, bhAΠ<sup>2</sup> vimśatīr || bh bhāryās, A bhāvās || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>  
(om tataḥ) smṛtā, Π<sup>1</sup> vudhāḥ, Π<sup>2</sup>Π<sup>3</sup> budhā ||

272, 1 HIBh °tyadhikām, in bh corr. by cop. to our reading, A °tyadhekam ||  
HI spatpat for hy etad ||

2 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛtam, A dṛtam for yutam ||

2a bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> om. this line || Bh karmā || 3 bh gītatrāram or gīta-  
dvāram for gītāt priyam, corr. by cop. to gītākaram; Ψ gītadvāram, AΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītād  
varam || 4 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °snāyurāvar īśam, A °snāyurācīveśasam || Bh °ravā-  
hlādāt || Fourth pāda in bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>: raramje Rūpanaḥ purā (Π<sup>1</sup>Π<sup>3</sup> purāḥ) ||

5 Bh om tvam || Bh nivārayasi ||

6 bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛttadvāradeśasthaḥ, Bh vṛtipūradeśasthaḥ (see the corrupt  
reading of HI in the text) ||

tvam punah svechayā gītam kuru!' 8 tathā canusthite garlabha utkan-  
dharo bhūtvā śabdāyitum ārabdhah tataḥ 9 kṣetranakṣhā rāsabhasābdam  
śrutvā krodhād dantān dantaḥ pī 10 dayanto lagudam uddīśya dhūvātāḥ  
sametya ca tāvat tā 11 dūtā, yāvad bhūmiprsthē palitāḥ tatas ca sacchi-  
droḷūkhalaṁ gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātisvabhū-  
vagatavedanaḥ 13 kṣanenābhyutthitah. uktam ca.

### Variants of h̥sprBΦ.

7 h om. svechayā || 8 h̥sprB tathānusthite (B °sthi°) || After tathānusthite  
σ tadgītam ākarnya | tato lakutam upādya madhūrītaḥ (I 10), s rāsabharatitam  
ākarnya kṣetrapālāḥ krodhā dantān lagudam udyamya pradhāvitāḥ (I 10), h  
utkamūharam kṛtvā rimlatam āravdhah | tato rāsabharatitam samākarnya  
kṣetrapālāḥ krodhānūdatitānūraya lakutam udyamya pradhāvitāḥ. Φ uktam  
dhararikemtu ārabdhah || tato rāsabharatikantu samākarnya kṣetrapālāḥ  
krodhā dantāḥ carvayan | lagudahastah pradhāvitāḥ (I 10), prB rāsabharatitam  
ākarnya kṣetrapālāḥ (pr adds i) krodhāḥ dantān gharayan pradhāvitāḥ (pr °to,  
om. i; II 10, 11), yāvud rāsabho dr̥ṣṭas (pr hr̥ṣṭah i) tāvat (pr tatat) lakutapra-  
hāraḥ tathā hato yathā pratādīto bhūmiprsthē (pr °ste) palitah (pr om h, I. 11) ||  
10 h samastakena for sametya || sΦ om. ca after sametya || Φ h pratādīto ||  
11 σ bhāmau, Φ bhamau, h bhūmiprsthē, s bhūmiprsthō || Φ palitāḥ || prB tatas  
ca sacchidroḷūkhale baddhvā (pr baddhvā) gale mūrso (B om mūrso) bhūyo (pr adds i)  
pi (12) prasuptah; σ tato gr̥vāyām uddīśalam baddhvā bhūyo 'pi (12) prasuptah,  
s tataḥ sacchidroḷūkhala | vaddho gatāmāso bhūyo pr (12) suptah; h tataḥ cchidro-  
dūṣalam vaddhā kṣetrikah prasuptah, Φ tatas ca sacchidroḷūkhalaṁ gale  
baddhvā (12) kṣetrikah prasuptah || 12 Φ om 'pi after rāsabho || s svajā-  
tisvabhūvād gatavedanāt, σ svajātisvabhūvād kṣanenābhyutthitah, h svajātiprabhūvād  
gatavedana kṣa°, prB svajātisvabhūvād (pr °prabhū° for °svabhū°) gatavedanaḥ  
(pr °tāva° for °tavs°) kṣa°; Φ jātisvabhūvād gatavedanām kṣanena utthitah || 13 σ  
om. uktam ca || 14 Φ sārameyasvarōśvānām, σ sārameyasya dāsasya, pr sārā-  
mayasya dāsasya, h sārameyasya dāsasya || s viśesyataḥ || B pr rāsabhasya viśesataḥ  
(pr °nah) || 15 h pati, s parajo || h̥sprB ins. 'pi after śrgāto || h̥sprB durād  
eva (pr adds m) tam dr̥ṣṭva (s dr̥ṣṭam) sasmitam (h savismitam) (18) āha | (19)  
sādhu mātula, spr gīten (21) ēti, σ ΦB gītena mayā prokto (Φ prokto for prokto) 'pi  
na sthitah, h gītena nivārīto na mayā sthitah, om. the second part of the śloka,  
20 σ ΦB apūrvō 'yam manir baddhah | (B om i) samprāptam gītalakṣaṇam  
(B °nam) ||

14 sārameyakhaśśvānām, gardabhasya viśesataḥ,

15 mulhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca itim bhaktiā kanthastham ulūkhalam ālāya palāyitum 17 ārabdhah. asmīn antare śīgālo dūrāt tam avaloky 18 ēdam vāca. 19 'sādhu, mātula, gīt' 21 ēti.

Variants of HIBh, bhΨΠ¹Π²Π³A

8 bhΨΠ¹Π²Π³ tathānustite, A tathā (corr by cop. from tethā) anustite || A bhūyā || Π¹Π²Π³ sabdayitum || 9 bhΨAΠ¹Π²Π³ kṣetrapālā || Bh tataḥ kṣetrarakṣakārās tat śabdām || bhΨA rāsabhuśabditam || bhΨΠ¹Π²Π³ samākāṇya, A śrutvā samākāṇya || bhΨ dantār || ΨA nripīdayamto, bh nripīdayamto, Π¹Π²Π³ nripīdayamto ||

10 Π² lalyam || bhΨBh udyamya, A udyasya, Π¹Π²Π³ ulgīhya for uldīśya || bhΨAΠ¹Π² pradhāvitāḥ, Π² pradhāvitā || bhΨAΠ¹Π²Π³ pratādito || 11 A yūna nīvprste ya (ya del. again) || Π¹Π² bhūprste, corr. in Π¹ to bhūprste, which is the reading of Π || II Isacchidraśāsalam, bh sacchidraśāsalam; Ψ sacchidraśāsalam, A sacchidraśāsalam, corr. to 'lam, Π¹Π²Π³ sacchidram udūkhalam ||

12 Π¹ budhāḥ || Π¹ kṣetrapālāḥ || Π¹Π²Π³ prasuptāḥ || bhΨΠ¹Π³ svajātisvabhāvayagatavedanāḥ, A svajātisvabhāvayagatavedanāḥ, Π² svajātīyagatusvabhāvavedanāḥ ||

13 Π¹Π²Π³ kṣanenāpy utthataḥ || 14 Bh °kharāśśvānām, corr. by cop from °kharāśśvānām, bhΨA °kharāśśvasya || Π¹ sārameyasya cāśvasya, corr from other aksaras, the last of which being śvānām; Π³ sārameyasya cāśvasyam, Π² sārameyasya cāśvasya || 15 bh praṇārajanitā, A prahārajanitavyethā || 16 HI vrtim || II ulūśalam || bhΨAΠ¹Π²Π³ tataś ca tam evōdūśalam (A eva udūśalanam), in Π¹ corr to evōdūkhalam (which is the reading of Π²Π³) ādāya vrtim (Π¹Π³ vrtim) cūrṇayitvā pa° ā° || 17 bhΨAΠ¹Π²Π³ etasminn || Bh dūrattarat for dūrāt || Bh gitenēti || bhΨAΠ¹Π²Π³ śr° dūrād eva tam (Π¹Π²Π³ enam for eva etam) dṛṣtvā sasmitam (A sasmidamtam) (18) idam āha || (19) sādhu mātula gītēna vārito na mayā sthitaḥ (20) apūrvo 'yaṁ maṇir baddhah (A baddho) samprāptam gītālakṣaṇam ||

21 bhΨA add itī || Ψ adds kathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨII<sup>1</sup>II<sup>2</sup>II<sup>3</sup>A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13 16.23 (a gross *chandobhanga*), 272, 2a (an interpolated half śloka), 6 (the reading of Bh being a corruption of that of H1, and that of H1 being an obvious corruption of that of bhΨAII<sup>1</sup>II<sup>2</sup>II<sup>3</sup>). Besides, in 271, 11 BhH1 read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānurvādinam* to be the adjective neuter. But as II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> have the same blunder, this case is not conclusive.

These are serious mistakes which Purnabhadra, who tells us that he has corrected the text गुरुणादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.<sup>1</sup> But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. (Cp. our variants at 264, 6 14.24, 266, 10 (H1 blunder: *venuvatsarājah*, Bh wrong correction thereof: *venuvatsarājah*) ~ 269, 22 (*palīyanavīṣayah* Bh H1 and *galāsāyayam* Bh H1). 272, 22 (the number of the preceding tale being inserted in a wrong place) 275, 10 (same gap in Bh H1, corrected in I). 277, 3 15 17 (wrongly corrected in I). 278, 8 (BhH1 *vayam* for *vanam*, but *vanam* must be the original reading, as it forms the contrast to *gṛham*; cp. also 278, 14) 279, 11 (original reading *vyathā*, as in our text, Bh corrupted to *uttha*; H1—a correction of this corruption based on the end of the fourth pūṭa—*tathā*). 280, 20 (*ko'pi* for *kum api*, h also has this blunder!). 281, 9 (our text: *trṣṇāhā tu*; corruption in Bh: *trṣṇāhā tu*; correction thereof in H1: *trṣṇā* [I *trṣṇan*] *lāp*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh H) 282, 4 (our text: *halah śatruḥ*, H1 corruption: *halah śatrum*, corruptions thereof in Bh and I, Bh *halah śatrum*, I: *halah śatru*) 6 (same gap in Bh H1). 283, 13 (*aśvamaulhyastho*, corrupted to *madhyastho* in the archetype of Bh H1; this is corrupted to *madhyasthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (Bh I °*gatu*, Hh °*gati*, for °*matur*). 285, 21 (Bh H1 *anddhodite* for *anuddhānah*; but cp. 286, 5).

If Purnabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

<sup>1</sup> See above, p. 80 f.

<sup>2</sup> Simpl. MS. h has a compound °*māhāmāmsūvīkṛayasādhukavṛttiprabhūtīnām*, but it adds *ekataṃ* ||

<sup>3</sup> As to Vīṇavatsa, cp. Speyer, *Studies about the Kathāsaritsāgama*, Amsterdam, 1908, p. 5.

a minister<sup>1</sup> Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS, are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class<sup>2</sup>

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,<sup>3</sup> I thought it probable that the stories V, xv, xvi (Buhler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.<sup>4</sup> Now these two stories are missing in Bh. This shows that my view in this respect was correct

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

### § 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 19, 131, 8.9.10 (the interesting interpolation of द्विजदिग्बराणां inserted only in Bh in due order); 132, 8

<sup>1</sup> See praśasti, 289, 18.

<sup>2</sup> See our parallel Specimens I to III. There, indeed, nearly all the text of Pūrṇabhadra's recension is to be found in III, or Kielhorn-Buhler and h where he follows the *textus simplicior*

<sup>3</sup> Berichte der kgl. Sachs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

<sup>4</sup> l c., p. 68 f

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder)

The fragment of Pūṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers  
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p 75, 18

18 bahavaḥ paṇḍitāḥ kaudrāḥ sarve mīyopajīvinaḥ |  
19 kuryaḥ kriyāṃ śrītyāṃ vā, utro kākādayo yathā ||  
20 Damanaka āha | kaṭham caṇṭat | so 'bravit |  
22 asti kasmīnścaṇṭatāṃ nṛgaṇe vṛkṣe Sāgaratāṭe  
nāma | sa utraśatam 23 bahumūḍyacelakasya  
bhṛtvā kasyāpśūci dṛśi prasthitaḥ | āha tasya  
24 Vikatanāmāstro 'tibhārona nṛpato vistasta-  
saryāṅgo niseśataḥ 25 prasthitaḥ | tato vanā c-  
lakṣabharāṇ anyeśāstresu vibhujya kṛpt-  
vā 26 'aranyabhūmīr iyaṃ viśama, namin  
sthāne na śakyate sthātum' 27 iti Vikataṃ  
vibhūya prasthitaḥ | tasmīnś ca sūtravā-  
he gate Vikataḥ 28 śanāḥ śanāḥ amaraṇ  
śāpam bhakṣayitum ārabdhvā | evaṃ asau  
29, 1 kaṭpayair evābhobhṛaḥ bhārātā sam-  
vṛtāḥ | tasmīnś ca vane Madhokaḥ 2 nāma  
śinḥaḥ prativasati sma | tasyānucārā dī-  
pviśyāḥ gomāyavaḥ | 3 atha tās tad vanaṃ  
bhramadbhṛaḥ deśāḥ sūtravāḥaparibhras-  
tāḥ sa ugrāḥ | 4 tam cāvīṭātāpūrvārūpaṃ  
bhāyajanakam dṛṣtvā śinḥaḥ prasthān |  
iḍam 5 apūrvam satīvaṃ iha vane pr-  
cchjātām | kaṣṭam aśi | tato 6 'vagatāṭi vā-  
rtho vāyaso 'bravit | utro 'yam loke pra-  
khyātanāmā | 7 tātāḥ smbhena prasthā | bhoh,  
katas tram iha | tena cātmeno yathā-Svrtāvi-  
yogaḥ sūtravāḥāt samākhyātoḥ | &c.

Bh (exactly as in the MS)

vahavaḥ paṇḍitāḥ kaudrāḥ sarve mīyopajīvinaḥ  
kuryaḥ kriyāṃ śrītyāṃ vā utro kākādayo yathā  
Damanaka āha || kaṭham caṇṭat || so 'bravit ||  
asti kasmīnścaṇṭatāṃ nṛgaṇe vṛkṣe Sagaratāṭe,  
nāma | sa utraśatam 23 bahumūḍyasya celakasya  
bhṛtvā kasyāpśūci dṛśi prasthitaḥ | āha tasya  
Vikatanāmāstro 'tibhārona nṛpato vistasta-  
saryāṅgo niseśataḥ prasthitaḥ | tato vanā c-  
lakṣabharāṇ anyeśāstresu vibhujya kṛpt-  
vā manyabhūmīr iyaṃ viśama śanāḥ  
sthāne na śakyate sthātum' ite Vikataḥ  
vibhūya prasthitaḥ | tasmīnś sūtravā-  
he gate Vikataḥ śanāḥ śanāḥ amaraṇ  
śāpam bhakṣayitum ārabdhvā | evaṃ asau  
kaṭpayair evābhobhṛaḥ vāḥaḥ sa  
vṛtāḥ | tasmīnś ca vane

*kaṭhāt lair vān lakṣ*  
paribhramamānūrah sūtravāḥ bhṛasatāḥ Kṛṇḍhamaḥ  
utro deśāḥ atha smbhāḥ āha || āha apūrvam iḍam  
ta gītāyātām | tam ebud aranyajanam  
grāmyam vā lataḥ sūtrāḥ vāyasaḥ āha || bho sūtrāḥ  
grāmyāṇāṃ utraśāṇāṃ gītāyātām | lataḥ  
bhṛgyaḥ tad vāgātāyātām vṛkṣaḥ || sa  
gītām āgātām bhāṇaḥ | utāṇa ca ||  
grāḥ sūtrām apū prāptām vāyasaḥ smbhāḥ  
yo kanyāt tasya pāpāḥ syuḥ chātāḥ vāḥaḥ pāpāḥ

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, 1 c. the secondary recension of the Tantrākhyāyika. with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Pikata* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Kratika* as in the *textus simplicior*.

Hand. MSS. (Text exactly according to II;  
in the footnotes readings of I).

bhavaṇḥ paṇḍitāḥ kṇḍāḥ<sup>1</sup> sarve mūṇāpajivinaḥ<sup>2</sup> |  
kuryuḥ<sup>3</sup> kṛtyam adosam vā<sup>4</sup> utre kṛkādāyo yathā |  
Damaṇḍa āha | katham carat | so 'bravit |<sup>5</sup>

asmi<sup>6</sup> kasmimścid vanoddeśe<sup>7</sup> Madotkatō nāma  
simhaḥ prativasati sma | tasya cānucaṛāḥ anyeṣu dvī-  
pivāyasaḥ gomāyavaḥ<sup>8</sup> samāḥ | atha kṇḍāḥ | tair<sup>9</sup> tair tato  
bhramadbhāḥ<sup>10</sup> sārthāḥ bhraṣṭāḥ<sup>11</sup> B'asṭhako<sup>12</sup> nānāśro-  
trāḥ<sup>13</sup> |<sup>14</sup> atha simha āha | aho apūṇyavaḥ<sup>15</sup> satas  
tat<sup>16</sup> gṛhātātām | kim ayaṁ āraṇyako<sup>17</sup> vā  
grāmaḥ<sup>18</sup> vā | tat<sup>19</sup> śrutvā<sup>20</sup> nāyasa āha | smṛtā<sup>21</sup>  
grāmagoyam<sup>22</sup> vāḥ nāma<sup>23</sup> gīṇāśasāḥ<sup>24</sup> tair<sup>25</sup>  
bhōjyaḥ ca<sup>26</sup> vyāpāḥ<sup>27</sup> tātām |<sup>28</sup> āpūṇyā āha |<sup>29</sup> nāham  
grhātātām<sup>30</sup> havāḥ |<sup>31</sup> āha ca |<sup>32</sup>  
gṛhe<sup>33</sup> satam<sup>34</sup> api<sup>35</sup> prāpṣāṁ<sup>36</sup> vāḥ<sup>37</sup> vāḥ<sup>38</sup> vāḥ<sup>39</sup> vāḥ<sup>40</sup>  
yo<sup>41</sup> hanyāt<sup>42</sup> tasya<sup>43</sup> pāpāḥ<sup>44</sup> syuḥ |<sup>45</sup> vāḥ<sup>46</sup> vāḥ<sup>47</sup> vāḥ<sup>48</sup> vāḥ<sup>49</sup> vāḥ<sup>50</sup>

Śār. β.

bhavaṇḥ paṇḍitāḥ kṇḍāḥ sarve mūṇāpajivinaḥ |  
kuryuḥ dosam adosam vā utre kṛkādāyo yathā ||  
Damaṇḍa āha | katham carat | so 'bravit |

astī, kasmimścid vanoddeśe Madotkatō nāma  
simhaḥ prativasati sma | tasya anucarāḥ trayāḥ piśitāśino dvī-  
pivāyasaḥ gomāyavaḥ | atha tair  
bhramadbhāḥ dr̥ṣṭas sārthavāḥ aparibhras-  
ta utrah | tam cājñātapūrvvarūpaḥ  
hāsyajanam dr̥ṣṭvī simhaḥ pr̥stāvān |  
idam apūṇyavaḥ satvam āha vane pre-  
chayitām | kas tvam tu | tato 'vagatatattvā-  
rtho vūyaso 'bravit | ā-  
khyātānāmoṣṭro 'yam ita | tatas tena simhasa-  
kāśam viśvāsyāntāḥ | tenāpi yathāvrttam  
ātmano viyogas sārthavāḥāt samākhyātāḥ | &c.

<sup>1</sup> I kṇḍāḥ, om. danda || <sup>2</sup> I mūṇāpajivinaḥ || <sup>3</sup> I kuryuḥ || <sup>4</sup> I om. danda || <sup>5</sup> I sōbravit,  
om. danda || <sup>6</sup> I astī || <sup>7</sup> I vanoddeśe || <sup>8</sup> I gomāyavaḥ || <sup>9</sup> I tair || <sup>10</sup> I bhramadbhāḥ || <sup>11</sup> I Kratika ||  
<sup>12</sup> I double danda || <sup>13</sup> I sārthāḥ || <sup>14</sup> I bhraṣṭāḥ || <sup>15</sup> I B'asṭhako || <sup>16</sup> I om. danda ||  
<sup>17</sup> I double danda || <sup>18</sup> I grāmaḥ || <sup>19</sup> I śrutvā || <sup>20</sup> I nāyasa || <sup>21</sup> I smṛtā || <sup>22</sup> I grāmagoyam ||  
<sup>23</sup> I nāma || <sup>24</sup> I gīṇāśasāḥ || <sup>25</sup> I tair || <sup>26</sup> I bhōjyaḥ || <sup>27</sup> I vyāpāḥ || <sup>28</sup> I āpūṇyā ||  
<sup>29</sup> I āha || <sup>30</sup> I grhātātām || <sup>31</sup> I havāḥ || <sup>32</sup> I āha || <sup>33</sup> I gṛhe || <sup>34</sup> I satam ||  
<sup>35</sup> I api || <sup>36</sup> I prāpṣāḥ || <sup>37</sup> I vāḥ || <sup>38</sup> I vāḥ || <sup>39</sup> I vāḥ || <sup>40</sup> I vāḥ || <sup>41</sup> I hanyāt ||  
<sup>42</sup> I tasya || <sup>43</sup> I pāpāḥ || <sup>44</sup> I syuḥ || <sup>45</sup> I vāḥ || <sup>46</sup> I vāḥ || <sup>47</sup> I vāḥ || <sup>48</sup> I vāḥ || <sup>49</sup> I vāḥ ||  
<sup>50</sup> I yathāvrttam ||

In the Tale II. vi, the two genii *Karman* and *Kartr* are confused, p. 157, 21 and 21, but in the second place Bh reads *kartra* for *karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair, for in 170, 10 he makes शिरःकंदकेशाब्जर्दनं कुर्वाणस्<sup>1</sup> out of शरङ्कुशकावसर्दनं कुर्वाणस्<sup>2</sup>. And again, his pāṇḍityam abandons him in 218, 12, where bhṛ writes अहो विल ३। अहो विल ३।<sup>3</sup> Pūrṇabhadra here observes with his source Śār ḅ the rule laid down by Pāṇini in his sūtra viii. 2, 84 दूरावृत्ते च, i. e. '(Pluti takes place) also in calling from atm'. This sūtra was unknown to our reviser who, knowing that the figure ३ is frequently used in the MSS. to imply repetition (ex. मो २ for मो मो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्ता, &c.<sup>4</sup>

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgraha<sup>5</sup> stanza 125, 30 he adds

न नीचजनसंसर्गाच्चरो भद्राणि पश्यति ।

वृषसिंहमवा प्रीतिर्वैकुण्ठेन विनाशिता

चेति द्वाविंशतिमी<sup>(1)</sup> कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of Bhṛ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of Bhṛ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in BhṛA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Up. 9, 26; 10, 2; 11, 221; 13, 12; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

<sup>1</sup> So Bhṛ

<sup>2</sup> But cp. Variants

<sup>3</sup> Our text spells विला ३ with Bohtlingk in his second edition of Pāṇini

<sup>4</sup> MS. A reads अहो विलत। अहे<sup>(1)</sup> विलत।, taking ३ for an old-fashioned form of त.

<sup>5</sup> This expression is to be found in Merutunga's Prabandhacintamani (Bombay, 1888), p. 25.

correction), 136, 1; 138, 12; 143, 24; 145, 24; 147, 2; 152, 10; 154, 16 (wrong correction), 161, 2; 162, 13; 163, 11 (see Variants); 170, 20 (wrong correction), 179, 18; 180, 1; 186, 4; 192, 21; 193, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction)

There can be no doubt that Bh, in its Purnabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective Cp. Variants on 33. 12. 15. 21 (cp Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 22; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh— and KL<sup>2</sup>Mu<sup>2</sup>—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिगलकः** (l. 22) to a second **पिगलकः**, such alternations being the most frequent causes of gaps. If this view is correct all these MSS. must have filled in this gap from some other MS, for they omit the first **पिगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Purnabhadra fragment contained in bhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Taittākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz भूमि for भूमौ. This blunder evidently goes back to a misreading of भूमौ at the end of the pāda. The copyist of the archetype of bhΨA.BhΨ took the second *au*-stroke for a danda, and misread मि as सि. In the same specimen Bh inserts न in l. 43. makes चचांच out of संचयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 113 ff. our parallel texts run as follows :

HI	athavā	so'tra	iājī	tad	viśvāsasthāne	caturāḥ śasakān	atā dhrtvā
h	athavā	yadi so'tra	iājī	tad	viśvāsasthāne	caturāḥ śasakān	atā dhrtvā
Kielh	atha	yadi so'tra	iājī	tato	viśvāsasthāne	caturāḥ śasakān	atā dhrtvā
Pūrp.				tatas			
Bh	atha	yady asau iha rājā,	tad	viśvāsasthāne	caturāḥ śasakān		dhrtvā tatas
HI	tam	āhūya	drutataram	āgaccha ;	yena	yah	kāścid dvayor madhyo
h	tam	āhūy-		āgaccha ;	yena	yah	kāścid dvābhyām madhyād
Kielh	tam	āhūya	drutataram	āgaccha ,	yena	dvayor	madhyād yah kāścit
Pūrn.	tam	āhūya	drutam	āgaccha ;	yena	yah	kāścid āvayor madhyāt.
Bh	tam	āhūya	drutam	āgaccha ,	yena	yah	kāścid āvayor madhyāt.
HI		iājī,	sa sarvān	etān		bhikṣayisyati	
h		iājī	bhaviṣyati, sa sarvān	etān		bhikṣayisyati.	
Kielh	parākramena	rājā	bhaviṣyati, sa sarvān	etān		bhikṣayisyati.	
Pūrp	parākramena	iājī	bhaviṣyati, sa sarvān	evaitān mṛgān		bhikṣayisyati	
Bh	parākramena	iājī	bhaviṣyati. sa sarvān	ava <sup>1</sup> etān mṛgān		bhikṣayisyati	

The sentence *tad*, &c. (HIh). or *tato*, &c. (Kielh), is grammatically incorrect, inasmuch as the subject of *dhrtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA, but besides he must have compared some MS. of the textus simplicior. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the textus simplicior, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhrtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsura is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit, for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*<sup>1</sup>

<sup>1</sup> But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *abharā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f, the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated, in our passage, he preserved, from these different sources, two different words—*śat* and *śatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly convinced me that Bh does not go back to an archetype independent of that of Bh+A, I give nevertheless the readings of this MS throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *lathā li* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

## Chapter IV. Principles which guided the editor in the construction of the text.

### § 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāṇcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *āḍḡakari*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the *Pañcatantra*, he followed not the European, but the Hindu manner of proceeding. Instead of separating the various recensions of the work which he was editing, he contaminated them, with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: '*Ultima editio ornata, au simplicior, sit habenda volentior, vel prima. Pañcatantri formae propinquior de ea re sententiam ferre certum non audeo, magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornata, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro Kalilae magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciorum accommodata est, quoniam codices H.L.L. qui mihi obtulerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruiendam me adplicarem. Qui codices ubi minus vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplere. (Hence he gives in books III and IV a disfigured 'textus ornatus', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepti minus multos (!), ut lectores critici eorum, quos aut retinendos, aut eviciendos esse censeant, ipsi instituerre possint delectum.'* An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the *Pañcatantra* among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Buhler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the  $\sigma$ -class of the MSS. of the *textus simplicior*.<sup>1</sup>

Kosegarten's publication of a small portion of the *textus ornatior*, i.e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the *Pañcatantra*. I point out only the fact that the characteristic passage 4.21 to 5.2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the *Pañcatantra* are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old *Pañcatantra* recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern *Pañcatantra*. It is also given at the beginning of this volume, p. 5. The Southern *Pañcatantra* and the *Tantrākhyāyika* are critically edited. The genetic relations existing between the old *Pañcatantra* texts are minutely studied in the Introduction to my translation of the *Tantrākhyāyika*. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the *Tantrākhyāyika* (*Śār. β*), and on the *textus simplicior* which, as our parallel *Specimens* show, he used in MSS. of both the  $\Pi$ - and the  $\sigma$ -class.

Now I have examined all the available MSS. of the Jaina recensions of the *Pañcatantra*. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the *Tantrākhyāyika* and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

<sup>1</sup> See above, p. 12 (pr), p. 58 ff., our parallel *Specimens*, and ZDMG. lvi. 238 f.

on the Jaina recensions and contaminated with Sār β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrābhadrā follows the oldest texts (Sār, Som., Ksem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I. v, but follow Pūrābhadrā, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on *Pūrābhadrā's text* agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrābhadrā's genuine text in the number and in the arrangement of the stories, cp. above, p. 56. § 6.

For the stanzas, also, I compared Pūrābhadrā's main sources, and this enabled me to find out easily the interpolations of single MSS.

**Basis of the edition:** bh, N, A; Ψ, PL<sup>1</sup>, p, Pr, M; Bh Φ

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrābhadrā's recension: bh N A, Ψ PL<sup>1</sup> p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL<sup>1</sup> p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Sār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrābhadrā's text is to be found in the most trustworthy MSS. of the *textus simplicior*;<sup>1</sup> cp. 22, 25, 181, 2, 214, 10 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. II b. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrābhadrā's genuine text. All the passages

<sup>1</sup> In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and  $\Psi$  are marked with an asterisk.

Though of course, except in passages where bh $\Psi$  are incomplete to-day, the MSS N P Pr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen  $\Psi$ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and  $\Psi$  would appear even more clearly than now. To the contaminated MSS. pA Bb $\Phi$  and to B<sup>1</sup> only occasional reference has been given, except in book V, where I give the complete readings of Bb, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Purnabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and  $\Psi$  differ very little from Purnabhadra's autograph text.**

The very fact that so many MSS. can be proved to go back to bh $\Psi$  shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh $\Psi$ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Purnabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

## § 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings

Paul in his fundamental work 'Principien der Sprachgeschichte',<sup>1</sup> p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachnestomathie'<sup>2</sup> 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.<sup>3</sup> This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page. 'Da aber der Jungling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung'<sup>4</sup> 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kālidāsa zugeschrieben werden . . . der Raghuvamṣa . . . und der Kumārasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension v, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden' Thus, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .' Likewise I *wanted* to write *Tamil-* for *Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharaveda*, v Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

<sup>1</sup> Halle, Max Niemeyer, 1886.

<sup>2</sup> Berlin, Weidmannsche Buchhandlung, 1885.

<sup>3</sup> See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

<sup>4</sup> Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Tochter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Tochter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκριβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works<sup>1</sup>.

But for the work of Messrs. Fischer and Bolte,<sup>2</sup> I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen Tochter', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

<sup>1</sup> Cp. also above, p. 28, note 2, and p. 30, note 2.

<sup>2</sup> Die Reise der Sohne Giuffrè aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrunge* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umrunge* sahn wir uns von beiden Heeren,  
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2899 f. (III, 8), Schiller uses the right form:—

*Umringt* von Feinden kämpft sie ganz allein,  
Und hilflos unterliegt sie jetzt der Menge<sup>1</sup>

And this same right form occurs in verse 447 (I, 1) —

Und find' ihn — hier! *umringt* von Gaukelspielen . .

The same holds true in India. Even so scholarly a work as the classical author Dandin's *Kāvya-darśa* is not quite free from anomalies; see Bohtlingk's edition,<sup>2</sup> p. vi. In another *sāstra*, whose aim was in part to teach standard language, viz in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, α, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,<sup>3</sup> Prof. E. Leumann proved from old palm-leaf MSS that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.<sup>4</sup> As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.<sup>5</sup> Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

<sup>1</sup> In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrunge*.

<sup>2</sup> Dandin's *Poetik* (*Kāvya-darśa*) Sanskrit und Deutsch herausg. von O. Bohtlingk Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM* viii, 29 f.

<sup>3</sup> See Bezzenberger's *Beiträge*, 1900, p. 125 f.

<sup>4</sup> *Sthavirāvalī Charita* or *Parīśiṣṭaparvan* . . . Calcutta, 1891 (L. I.).

<sup>5</sup> Shri Pradyumnāchārya, *Samarādhya Samakṣhepa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in *Alamkara*. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमे: instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the *Sloka* as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900-1800 A.D.). As early as 1877, G. Bühler expressed his view about *Jaina Sanskrit* as follows. 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der *Jaina*-Wissenschaft vor etwa 700 Jahren hoher gestanden hat als sie jetzt steht. Selbst die grössten *Jaina*-Gelehrten wie Abhayadeva, Hemacandra und Mahayagari, welche unter den Caulukyias von Anhilvād-Pāthan 943-1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hier und da wirkliche grammatikalische Fehler vor, und von dem Prakrit beeinflusste Redeweisen sowie vom Prakrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es gelaufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein etrögliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'<sup>1</sup>

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern *Pañcatantra* certainly was not a *Jaina*, still this recension contains the most faulty Sanskrit text I have ever seen. As to the *Himopadśa*, I have given a certain instance of a *chandobhanga* adopted by its author Nārāyaṇa; see my edition of the Southern *Pañcatantra*, p. lviii. As to the *Saurapurāṇa*, see Jahn, *Das Saurapurāṇam* (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dapḍin and the author

<sup>1</sup> This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 103 f., to his edition and translation of the '*PañcaJandachattraprabandha*. Ein Märchen von König Vikramāditya'. Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandin, nearly all classical authors occasionally committed so-called blunders<sup>1</sup> which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jainas throughout many a century in mediæval and even in modern India.<sup>2</sup> It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrnabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.<sup>3</sup>

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case, but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

<sup>1</sup> Cp Wackernagel, *Altind. Grammatik* I, p. xlv ff, esp p. xlvii ff.

<sup>2</sup> See my translation of the Tantrākhyāyika, Introduction, chap I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows. 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śiṣṭas, and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time . . . Hemachandra's utterances themselves must be regarded as grammar.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time*. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूयं तिष्ठन्तु (a contamination of यूय तिष्ठत and भवन्ति तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

<sup>3</sup> See above, p. 30 ff.

# LIST OF VARIANTS

## INTRODUCTION

### Page 1

1 *arham* in  $\Psi$ PPrM is written in the well-known Jain fashion, in A it is mutilated to a flourish resembling an *e*, N om. the diagram || For *om̐ namah śrī*°, A *śrīśaivojñāya namah*, N *śrīganeśūya namah* || 4 A *dāksanātje* || A *pramāḍūḥṣyaṃ* || 5 N *pravaśa*° for *pravaśa*° || After *marīci* Pr ms. *mamjari* ||  $\Psi$ PrM *sukalakalāpūragatah*, P *sakalakalāpūṣayatah* After 'marīci', N ins 'mamjari', om. 'carita' and adds *yugala* after *carana*, omitting the visarga || A *amaraśaktināmarāyā*, over *h* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *unamṭaraśaktiś* || 8 M *ta* for *bho*, coir from *vā* || 9 A *athēlam ucyate* for *athurā sā*° *v*° *u*° || 12 NA *bhuvet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eleṣṭam* || N om all between *bhavati* and *caranam* [so for *vyākaranam*] l 16, *caranam* is corr. to *talkaśanam*, M *kenā*[now line]'*nusteyam* || M *tatrāśho sacirāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatrāśhar*. . [no more to be made out] . *procuḥ*; A *atrāśhe* || 18 N *jīvalaryavisayaḥ* || 19 A *toḍ* for *kimcid* || 24  $\Psi$  *tatrāśti*, but *da* add by cop. over the line between *ta* and *trā* || A om *nāma* ||

### Page 2.

1 N *prāk* for *drāk* || 3 A *yogayasyām* || 4 A *tathyaṃ vacanam* || 5 Pr *jñānan na* ||  $\Psi$ PPrM *svanāmatyāyam* || 6 P [not  $\Psi$ ] only *simha* for *umhanādah* || A *avalipsuh*, corr. to *avalipsuh* || M *brarim*, corr. to *brī*° by later hand || N *aśilvaśa* || 7 *yātha* of *vyārtta*° worn off in P || 8 M *adgelamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evam* for *etām* || M *navitutsū kumārān* || 12 M *miti*, N *mitim* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagūma* || 13 M *mitrabhedah* | *mitrasampṛāptih* | *kakālūkhyaṃ* [corr to 'ya] *labdhapranāśam* [corr. to 'śā] *ā* [corr to *ā* and, by later hand to *aśva*] *parikṣitakārītēti* || 14 P *vāputrāḥ* || A *adhīya* || 15 M *tatah-prakṛti* || A *pañcatamtrakumārāsāstram* || 17 A *yo 'tra etat pathati prāyo*, corr. to *yo 'trāva pathate nityam* || M om. *vā*; a later hand supplies *ca* ||

## BOOK 1.

## Page 3.

1 M *prārabhyate mitrabhedo*, corr to °*ṛḍam* || A *pralhamas tamtrah* || A *tasyāyam* || N *ālyaslokaḥ* || 2 Ψ ins. *ślokaḥ* before *snehah*, but delete s it again || 3 Ψ PPr *vinōsitaḥ* || 4 N om. *tad yathā* || M *dāksinyātesu*, corr to *dāksinātye* (°) || A om *pura* || Over *pura, adarapura*° gloss in Ψ by cop °*marāṛati* || 5 Ψ PPr *kailōśasikharā*° || P *vidhā*° for *vidhā*° || NM °*praharanāvaranapa*°; this seems to be the genuine reading || 6 N °*guleśahita*° || 7 A °*derāyatanaṃ* || Ψ P P<sub>1</sub> M °*parikarato*° (Pr continuing °*rechita*°), N °*panikarato*°, A °*parikaro*°, BhL<sup>2</sup> °*parikulito*°; L<sup>1</sup> with us || M °*locchita*°, corr to °*locchita*° || M °*hmagre sadīśhāraprā*° || 8 M *mahāśrapam*, corr to °*roddham* || 9 A *varddhamāno nāma sā*°, P *cardhamānanapa*° || 10 Ψ PL<sup>1</sup> PrM om *tasya* before *cittam*, but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *prarecyamāno* || N *ova* for *iva* || 11 A ins *pi* after *samīyamāno* || Ψ *valmikaḥ varddhamāte*, corr. to our reading || A *valmika-* [2nd hand adds *m va*] *varddhamate*; N *valmikaṃ iva* || 12 Ψ P *labdhā* for *labdhah* || 13 M *pātri samādanīyāsveti* || A *varddhitā* for *pātri* || A *sampradānyōś* || M *lokamārggenāpāksamāno* || N Ψ Pr *raksamāno*; in Pr corr to *araksamāno* || 14 Pr *vinakṣeta* || M *sapto* || 15 P *rakṣanu*° || Ψ P<sub>1</sub> ins *ev* after *kūyam*, but Ψ deletes it again || 17 A *latākodara*° || 18 A transp. stanzas 3 and 4 || Pr *arho* for *arthā*, and *mbadhyaeta*, corr from *mbadhyaeta* || 19 M *ta dy* for *na hy* || A *anartharaktam* || 23 P *gurunāno*°, Pr *annuparirajya-mānah* || 24 Ψ PM *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N *agre* for *etā* || 27 M °*uru*°, corr to °*kharā*° ||

## Page 4.

1 M °*rākṣa*° corr. to °*rākṣa*°, for *ṛkṣa*, A °*citrakūṛaksabhayothkatām* || M °*yodbhavām* || M *acalanirgatoluki*° || 2 M *pūṣpāpāta*°, corr from °*pūṣi*° || A °*kurddame na*° || N °*koṭpātita*° || In Ψ, a nearly imperceptible deletion mark over *e* of *cālilhūṣād* || A *śakatasyaṭi*° || 3 A *drayoi* for *layoi* || 7 A *paṃcarātraham* || M om *na* || M *yavasametān*, N *rayasah sametān* || In Ψ gloss by cop. on *yavasa*: *sambala* || 8 M om. *ayan* || M *tad enam* or *tadēnam*; P *tadaśnam* (p *tad enam*) || 10 M *bhayātare* corr. by later hand to *bhayāturāḥ* for *bhayāt tair* || A om *nrvā* || 11 A *yathāśau mrto* [sandhi] *samjī*° || A *cāgninā*; Pr *cāgnyādisamāhāreṇa* || N *samskṛtya* || 12 A om. *sāthavāhah* || A *dukkham* || °*kṛgām* all my MSS.; Simpl. has the plural || 14 M *svabhāgyōnā rasāt*, corr. to *svabhāgyarabāt* || A Ψ P P<sub>1</sub> M °*karana*° for °*kaṇṇa*°, °*prakārair* is perhaps a mere clerical error for °*prakaraṇaḥ*° || 15 N om. all between *avātiraḥ* and *kakulmān* || 16 Pr *haravṛṣṭi*° ||

17 N °chadanar for ghattanar || After *tisthati* N ms. the stanza *araksitam*  
*tistoti dararakṣitam smarakṣitam dāvakatam vīnakṣati* || *jīraty anātho* 'pr *vane*  
*visajjātāh* (I) *kṛtuprayatno* 'pr *grhe na jīvati* || 1 || 19 Pr *tae ca* || 21 ΨP  
 °lāvasthānānāmāni || 22 M *sarvesv eva na*, corr. to *sarveṣu vana* || M om  
*drangapratyan*, continuing with °tūgrāhārajanasthāneṣu, Pr. °pratyamādrāhāra°,  
 ΨP °pratyamāgrāhāra°, in Ψ gloss on *agrahāra*. āka, with some akṣara lost  
 at the edge of the right margin || A °janasthāne, om *sv* || 23 Pr *sūphak*  
*sthānīyo*. This is probably right, cp. *Tantrākhyāyika* 6, 13 But L<sup>1</sup> with the  
 other MSS || *tatra corāh* all our MSS. incl L<sup>1</sup>. Cp Introduction, p. 30 ||  
 24 N *mathyavargga* || Pr *vanūntasthānāvāsinaḥ* || PL<sup>1</sup> °nāsinaḥ for  
 °vāsinaḥ. This reading is due to the form of *vā* in Ψ, whose first spelling seems  
 to have been *vā*, corr. by copyist to *vā*. But the correction is not clear,  
 and may easily be taken for *na* (see our Table I, no 3, line 2a) || 25 A  
*pīṃgalah* || ΨPL<sup>1</sup>PrM *sāmānyah* || A *sāmānyasuddhajjanah* || N *suhṛjjanā*,  
 ΨPrMp *sasuhṛjjanā*, PL<sup>1</sup> *sasuhṛjjanam*, ΨPPr continuing *cehah*° || A  
*akṛtīma*° || A °sarasa<sup>1</sup> for °rasa<sup>1</sup> || A °ddhatan || 26 A *anathijūṇa* *va-*  
*rajanasevītīnām* || 28 ΨPL<sup>1</sup>P<sub>1</sub> *akūṣṭhapī*°, A *chāmṭaratrapurasāmītham*,  
 corr. to *chāmṭaratva*° || A *anukṣiptā*°; L<sup>1</sup> with our other MSS; Śār. 6, 17  
*anukṣiptā*° || A om. *abhitam* || M °kārmmapātham, N °karmopāya || 29 Pr  
 °norusā° for °paurusā° || 30 °iyakṭa also L<sup>1</sup>; cp Introd, p. 30 || ΨPL<sup>1</sup>P<sub>1</sub>M  
 °purusākūṣā°, N °purusak<sup>1</sup> *kāra*°, A °purusakūṣā°, L<sup>2</sup> with us || P<sub>1</sub> *apibhūt* *im*  
 for *aparibhūt* *im* || M °suti° for °prati° || 31 Pr °papatā° for °pratāpa° ||  
 M °saṃdhūṇam || 32 M *apīcharam* for *apraharam*° || 33 A °grāhā<sup>1</sup>  
*sāṅkrāṇḍam* || A *aḥatūṣṭīkṣi*° || N °lāsū° for °lāsā° ||

## Page 5.

1 ΨPPrM °vidyāte for °vighāte || M °iāsa° for °nirāsa° || After °śaṅkṛtyam  
 another hand than that of the copyist inserts in mg. of L<sup>1</sup>: *vahsūndrīya-*  
*kūṃṭaravīhārīnām apāstakūmarāgānuśayarasūnām vīharāgānām yathāvadupabhogyam*  
*apāṅgaḍhīrāvalokitavyavahārīnām anupakārīnām*, K (according to Benfey's  
 copy) L<sup>1</sup> in the text *ba* [L<sup>2</sup> *va* for *ba*] *vasūndrīya* [L<sup>2</sup> °śyc°] *kūṃṭa* [K adds *m*]  
*vīhā* [L<sup>2</sup> *sā* for *hā*] *rinām apāsta* [K *stha* for *sta*] *kūmarāgānuśaya* [L<sup>2</sup> °gūṭasaya°  
 for °gōṇasaya°] *rasūnām vī*° *ya*° [with L<sup>1</sup>, only L<sup>2</sup> °yogyam for °bhogyam] *u*° *a*° [with  
 L<sup>1</sup>], cp. Śār. 7, 2 || 3 NA *arūṇya*° || 5 M *vā* for *ca* || 6 P °cittasya ||  
 7 A *madā*°; P om. *maḍa* || 8 Pr *asapāṇnepsa*°, A *śasapāṇnepsamīkṣāhāras* ||  
 10 Ψ *mantrayatum*, Pr *mantrayatum*, P *mantrayartum*, L<sup>1</sup> *mantrayarttum*  
 (misreadings of one vertical stroke over *tu*, and of two strokes forming an  
 angle over *mā* in Ψ, these strokes indicating the end of the first word and the  
 beginning of the second one Cp. vol. xi, Table II, no. 14, 1 a b), A *mantri-*  
*tum* || 15 A *damanakas tv āka* || ΨP (not Pr) °bruvāt || 17 All our  
 MSS incl L<sup>1</sup>L<sup>2</sup> °saṃṣṭa°, cp. above, p. 33, n 2 || ΨPPrM *devāyatanaṃ* ||

19 A ins. *sūtradhārā* before *śhapa°* || 20 N *deratāḡyanam*,  $\Psi$  PL<sup>1</sup> Pr M °*deratāḡyanam*; L<sup>2</sup> *arddhakṛtaderāḡyanam*, A *arddhakṛtaderatāḡyanam* || 21 P<sub>1</sub> *rdḍhapātito*, PL<sup>1</sup> *rdḍhayōsphātito*, M *rdḍhapiasphōtito*, corrected from the reading of PL<sup>1</sup>. The reading of PL<sup>1</sup> is to be explained from that of  $\Psi$ , whose cop. writes *rdḍhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphātita°*. See vol. xi, Table II, no 13, 4 a || 22 PL<sup>1</sup> *niravāḍhākilāko* for *nikkhāta°* || M °*kkāḍira°* corrected to °*kkhūḍira°* || N *iatistati*, corr. to °*te* by the copyist || 23 P<sub>1</sub> *kīlilo* || 26 Pr *ardḍhapā°*,  $\Psi$  L<sup>1</sup> *ardḍhapāsphā°*, P *ardḍhayā sphā°*, M *ardḍhayasphōḥita°*, corr. from the reading of P || NA °*irranasya* || A *sthānāc cāḥitakīlāko* || 27  $\Psi$  L<sup>1</sup> P<sub>1</sub> M *bhavarābhū*; but cp. Śār. 7, 21 ||  $\Psi$  P Pr M *calatāḡyanam* for *nīlīlam* || Pr *parihartavyam* || A om. *iti* after *pari°* || After *iti*  $\Psi$  P Pr M add *kathā* || L ||, P adds flourish ||

## Page 6.

2 N °*mātrāvarṭanam* || A °*mātrāḥita* || 3  $\Psi$  P L<sup>1</sup> Pr M *śhāḥitathatayā* || P *vedam* for *cēlam* || A *sātāko catīdam ucyate* || 4 M *upa°* for *apa°* || 9 M *vayamsi*, corr. by the copyist (?) to *vāgasū kīṇi* || 10 Pr *ndhane*, corr. from *nāḥmane* || 13 Pr *bhūṇīlam* || 14 A  $\Psi$  L<sup>1</sup> (not P<sub>1</sub>) M °*caśūra°*, N °*śśūḥ aśesamaḥinam* || 17 A *sarvāś caśhṛḡatōpi* || Pr *sanurūḡyam* || 19 P *radarāḡsanam* || 21 P *lūṇkte* || 22 Pr *sutāḥ* for *supūḥ* || 23 N *śra-samṡtastah ko purusa* || 29 A *lāṇḡalābhilūsi* || 30 P<sub>1</sub> °*upakaraṇa* || 31 NA  $\Psi$  P L<sup>1</sup> P<sub>1</sub> M unmetrically: *na° katham upamāḡyate ḡa°* Bh L<sup>2</sup> with us || 32 P °*bruvī* || 33 NA  $\Psi$  P L<sup>1</sup> *lim iḡatōpi* for *kḡyatōpi*; but *ni* is written in  $\Psi$  by cop. on another akṡara covered with gamboge; Bh *kḡyatā upi*; Pr L<sup>2</sup> with us ||

## Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || 4 A *bharatyā* [new line] *dā bhūmataḥ*, corr. by 2nd hand to *bharati sadābhūmataḥ* || 5 A *cā* for *vā* || 6 A *svaspeḡti°*, °*spe°* being written on some deleted akṡara by 2nd hand || 7 A *smā*, corr. to *sma* || Pr *śailāḡreḡyam*, M *śailāḡre* || 9 M *śhūḡkamanāḥ*  $\Psi$  jumps from the first so °*bravī* to the second so °*bravī* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || 10 M *samṡtiḡstati* || N *jānāsi* || 15 Pr *pareṇḡgūtāḡjñāna°* || 16 N  $\Psi$  P L<sup>1</sup> Pr M Bh *amṡtāḡyam*, but in Bh corr. by cop. to our reading. AL<sup>2</sup> with us ||  $\Psi$  P L<sup>1</sup> Pr M *bhāḡḡidena* || 17 A °*calbravikūḡḡas ca*, corr. by 2nd hand to °*calā°*, for °*vaktā°* || A *jñāḡyate* for *ḡḡyate* || 18 Here bh sets in with *śhāṇḡḡyāḡḡaḡbhāveḡya* || 19 Pr °*dharmma*, om. *śya* || Over *kathaya* gloss in bh. *braṇi* || 20 A *mayāḡvāḡyam* || bh N °*vagaramḡ pri°* || M *kathataḥ* || Over *kathayataḥ* gloss

From 7, 18, bh N, A,  $\Psi$  P Pr M

in bh *satah* || 23 A  $\Psi$ PL<sup>1</sup>M *śavidyānām* || 24 In bh gloss on *avaman-*  
*yeta aragayati* [read *araganayati*] || 25 A *asty evāparām* ||  $\Psi$ PL<sup>1</sup>PrM  
*asmi* for *api*, but in  $\Psi$  this reading has been corrected by cop. from *api* ||  
 26  $\Psi$ P *āpīptakālam*,  $\Psi$  with gloss on *ā. atīśayena* || M *brāvan* || 27 M  
 om. *na* || bhN *īprayatiām* || 28  $\Psi$ PPrL<sup>1</sup>Mp have this and the following  
 line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced  
 by *tathā ca*. It therefore would seem, that the archetype of these MSS.  
 had *tathā ca* and stanza 24 in the margin || APr *abhuktam*, *bhu* being corr  
 by 2nd hand in A from an akṣara which contained a *ya* || Over *śaṣa* gloss  
 in bh: *ekānte* || 30 A om. *api ca* || 31 Over *nāgarikah* bh gloss. *caturah* ||  
 33 In bh gloss on *bhāvyaṃ sthūtarvaṃ* ||

## Page 8.

1 In bh gloss on *durvritāḥ dustacantṛāḥ* || 3 A om *kīṇ ca* || 7 Over  
*prāyena* gloss in bh *hryukto 'yam arthaḥ* || 9 M *śasūn* || 11 In bh gloss  
 on *cūramṭi. bhūmjamṭi* || 14 M *īrāṅā* || bhN *grāharāhyā* || 15 bh  $\Psi$ PL<sup>1</sup>L<sup>2</sup>M  
*tadmārenakṛa*; Bh *na dūrenakṛa* (a wrong emendation), Pr *tadmārenēva*; A  
 with us || N *vidiāṃ(ka)* || sic! || *abhūdvārenakṛa* || 16 Over *yo* gloss in bh  
*rajā* || 17 In bh gloss on *ūsarād: ksetiāt* || 20 In bh gloss on *diesi*  
*diesam karoti* || 24 M *granā* for *'grago* || In bh gloss on *pure nagare* ||  
 25 A *prabhu dūrasito* || 26 N ins. our stanzas 39 and 40 before our  
 stanza 37 || Pr *jīvati* ||  $\Psi$ PL<sup>1</sup> *prubravan* || 28 In A this pāda has been  
 supplied by 2nd hand || 32 P *antahpuravaraiḥ*, N *antahpuravaraiḥ* || In  
 bh gloss on *antahpuravaraiḥ: rājūbbhīḥ* ||

## Page 9.

2 P *na krechrēpy apy* || 3 bhNA  $\Psi$ PL<sup>1</sup>PrM *drisan°*; Bh *drisadvēṣaparo*,  
 corr. from *doisedie°*, Hamb. MSS. *drīṇdvēṣaparo* || bhNA  $\Psi$ PrM *°diesapare*.  
 In  $\Psi$  there is a hook over *re*, which probably is a deleted *z*-stroke; PL<sup>1</sup> with us ||  
 $\Psi$ PL<sup>1</sup>Pr *niṭyaṃ sīstānām*, hence M *niṭyaṃ śīstānām* ||  $\Psi$  *īallabhu* add in left  
 margin by cop, but the greater part of *na* has disappeared with part of the  
 margin || 5 M om the two akṣaras *na ku* || 8 M om *sva°* || 9 M *°lopa-*  
*mām* || 10 A *dāṇā* || bhN  $\Psi$  *yathākūāḥ*, but in  $\Psi$  corr. by cop. to our read-  
 ing: APL<sup>1</sup>M with us || 15 Pr om *api ca* || bh gloss on *vipattim kṣaṭam*  
 (or *kṣaṭa*) || 20 M *pragunas* for *sa gunas* || 21 P *na brūyāt*, *na brū* corr.  
 from some other reading || 22 M *īa* for *eva* || P *satū* || 23 M om  
*uktam ca* || 24 P *bhāginah* || M om *bhōginah* || M *niṭyāḥ* for *krūrāḥ* ||  
 25 NA *sarandīrā*, Pr *sarandīrā* || A *mantrasūdhyaś ca* || 26 bhNA  $\Psi$ PL<sup>1</sup>Pr  
*nicānīcagulākroyah* (NPr om *h*, in  $\Psi$  *h* inserted subsequently by cop. before

śrā°), in A corr to °jalāsāyāḥ by smearing the r with gamboge; M nīcānīcājalāḥ śrayāḥ, Bh nīcānīcājanūsrayāḥ || 28 M śastīapāṇinām || 31 A om yo ||

## Page 10.

1 Over saruṇ gloss in bh pusi (read pumsi) || Pr natih°, bhN nuti° for nati° || bhN rdviśadvesah, PrBh tadviśadvesah, Ψ tadviśadvesah, PL<sup>1</sup> tadviśat-dvesah, A with us || 2 bhNAΨPL<sup>1</sup>PrMBh dānam for dāna || 3 N om. iā jñānādhikam || 4 M cāpi || 7 Pr tasya for tota || 10 M ta for na || Over bhṛā of bhṛijate gloss. of bh dr || ΨPL<sup>1</sup>Pr jṛotsnā, M jṛotsnā || 12 M samśu for santu || M yathābhīpretamanuḥgostiyatām || In bh gloss on anusthī-yatām. krīyatām || 13 Pr rājñā || 14 M bhogyaupa° || 15 M pum-galābhīmuḥkham || 16 A othāgacchatām || M om. apa° i° || A vātrātata || 18 M niddiṣṭe || 19 Between nakha° and °kalīṣā an akṣara has been deleted with black gamboge in A || bh sana°, corr. from san°, N san° for manā° || bh aya, with gloss by glossator komaḥmāmtrān; in N it is not clear whether we should read apa or aya || 21 In bh gloss over dvapada-nām: bharatām || 23 M nekkhasanakena || 27 M ap for apy || 30 In bh gloss on prabharāmiti: aham sama(rthū it)akṣiā, the bracketed akṣaras worn off || Over badhyate gloss in bh kena || 32 M dhanayogo, N dhanaroge ||

## Page 11

1 In bh gloss on asamarh samīyamānaḥ: lakṣaḥ (read rakṣaḥ?) mīlitaḥ || 2 AΨPL<sup>1</sup>PiM cānu°, Bh cāna°, bhN vānu° || A eva patim || Pi om. tim tyaga || 3 In bh gloss on °samgrahano° jādavum || 4 M gati man pra-tibadhyate || In bh gloss on tapana tāmrē || 5 In bh gloss on viraṇḍi vālati || A mbbāsate || 6 M jayitur || In bh gloss on caanīyuta nīṣṭā || bh ins jādah after ayam, but deletes it again; N ayam bhaktōyam ayam jādah || 8 A āpūyate, but over ppa there are two spots of black gamboge. Perhaps the original reading of A was āpūryate, i e āpūryate || 9 A gati for pad api || In bh gloss on vāmy: bhavān || In bh gloss on drīyase tram || 11 ΨPL<sup>1</sup>PrM °matir for °gatr || 13 Pr tatōdyama° || 14 bhNAΨPL<sup>1</sup>PiM lohīṭākyasya, Bh with us || 15 ΨPL<sup>1</sup>Pi cātra, M cātraṇtra for tātra || A °vikṛayah, corr. from °vikṛyah || 17 Pr °nam for °nah || 19 Gloss. of bh supplies vīṇā in marg || 21 N mrgālo || 22 In bh a gloss on kauśeyam, which I am not able to make out with certainty (paṭṭapūṭam?) || Pr upatān || bh golosamah, corr. by gloss. to °marah, and thus to °matah || 23 Pr śasāṅka, all our other MSS., incl AL<sup>1</sup>Bh and the MSS. Hh of the textus simplicior, read śasāṅkam v°, in bh this is corrected by a later hand to our reading. The MS. I of the textus simplicior has our reading, which must be a correction, as h agrees with H || 24 A gopīblago [this go being corrected

bhN, A, ΨPrM

from to]roconā [t added by 2nd hand'] ॥ 25 M *prākāśya* ॥ Pr *le* for *kūṃ* ॥ 26 N *mūṣikā* ॥ A *nīhaṇṭavyāpakārenī* ॥ 31 In bh gloss on *tān paṇḍitān* ॥ M *sū ru*, corrected with other ink to *samru*; A *samruṇadlhi*, corr. from *sammanadlhi* (?) ॥ A *°lekhā* for *°sobhā* ॥

## Page 12.

1 M *piṅgola* ॥ 3 A transp. *svā pra* ॥ 4 bh *pracchādanm*, N *prachūdānm*, ΨPL<sup>1</sup> *pracehālayamnn* ॥ A transp.: *na kimpit* ॥ Pr *yady onā-khyeyam tail ālīśatu* ॥ 6 Over *dāreṣu* gloss in bh: *ślokaḥ* ॥ A *puruṣeṣu* ॥ 8 After *bhavanti*, A ins.: *pāṭhāntaram*, without giving another reading ॥ 9 Pr *sarve*, corr. from *sarveṣu* ॥ M om. *na* ॥ 12 M *srye* for *bhrye* ॥ 13 A *dukkhaṃ* ॥ Over *sukhī* gloss in bh: *pumān* ॥ 15 M *piṅgala* ॥ 16 Pr *apūriyasatiṃ* ॥ 17 M *a* for *asya* ॥ M *saivena* ॥ 19 Pr *tatrā* for *tathā* ॥ 20 M *iāgnī* ॥ PrM *bhidyata* ॥ 21 Pr *tan* for *tan* ॥ M *śūmitaḥ* ॥ PL<sup>1</sup> *lulakīamāgatavanam* ॥ bh *na*, corrected by a later hand into *eva* ॥ 24 Ψ P(not L<sup>1</sup>) *°prākū-āḥ*, M *°prakarāḥ* ॥ M *śabdāmāsaṃtrāny* ॥ M *bhayaṃkā-ranāḥ* ॥ 25 Pr *meṣa* ॥ 29 Over *dāṣṭabhoḥ* gloss in bh: *sati* ॥ 30 M *erohutaḥ* ॥ 31 bhNPM(not L<sup>1</sup>) *na* for *ca* after *rane* ॥ bhN *bhūrutam* ॥ 32 bhN *tan bhūrasatīlakabhūtaṃ* ॥ M transp.: *jananī janayuti*, with an unfinished *su* between these two words ॥

## Page 13.

1 M *santi* for *śakti* ॥ 2 Pr *mūnahīyasya* ॥ bh *matih* for *gutih* ॥ 3 M *eva* for *evam* ॥ Over *svūminā* gloss in bh: *trayā* ॥ M *dhaivavīṣṭamḥkaḥ* ॥ 4 Over *medasā* gloss in bh: *nāmsena* ॥ 5 Fourth pāda in M: *yāvac ca karma dāvarunā* ॥ 6 M *eruvit* ॥ bhN ins. *atha* before *katham* ॥ 11 M om. *śha ca* ॥ 12 Pr *enīṣṭo* ॥ M *°rākūbhām* ॥ 14 M *parasūta* with *pra* added by 2nd hand between *ra* and *ā* over the line ॥ 15 Gloss in bh on *atha*: *atharā* ॥ M *srīyate* ॥ 16 M *karolīti* ॥ Pr *tasyā* *°sāratām*; bhNΨPL<sup>1</sup>M *tasyāḥ sārātām*. Gloss. in bh adds *avagraha* over the line before *sārātām*, without deleting the visarga. A *tasyāśāratām*, Bh *tasyāḥ sārātām*. Śār 15, 4: *tasyās sārāsārātām*; but in Śār this word is followed not by *jñātvā*, but by *jñātum* ॥ 17 Pr *koṭukāl* ॥ 18 N *raṣād* for *haṣād* ॥ 19 M *bho-janam āpita* ॥ *raṇ nūnam* ॥ 21 N *paraśacairmāvaśeṣam guṇḍhitam* ॥ 22 M *iva* for *api*; Pr *katham na* ॥

## Page 14.

1 M *śrutvāiva* ॥ Pr *medasā* ॥ bh *nīdhik*, corr. to our reading, apparently by copyist ॥ 2 bhN *riñātum* ॥ 5 After *kāryaḥ*, ΨPL<sup>1</sup>PrM ins. ॥ flourish ॥ *kathā* 2 ॥ A later hand ins *kathā* 2 in bh ॥ 6 In bh gloss on *parigraho*: *strī* (1) ॥ N *dhaivāradhargūṣṭumbham* ॥ 7 bh *doṣāḥ*, M *voṣā* ॥

8 P (not L<sup>1</sup>) om. *śāstram* || M om. *iāśi* || 9 N *ayogyā yogyāśi* co || 10 bhN *ecātra* for *utāra* || ΨPL<sup>1</sup> *etsararūpa*, in ΨL<sup>1</sup> *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M *urtyam* for *kṛtyākṛtyam* || 13 M *surtyasya* || 14 In Ψ gloss on *aharyā-śāśi* by cop. . 'gnou || ΨPL<sup>1</sup>PrM *ca* for 'pi || P<sub>1</sub> *duśam* || 15 M *urtyāś* || bh *esa*, corr. by gloss to *era* || 16 bhNAΨPL<sup>1</sup>PrM *sasivau* ; Bh altered *manyate na samam dhārṣa* || 17 ΨPL<sup>1</sup> *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *paddova tala gaccha* || 18 P<sub>1</sub> *madarako* || M 'sāra for 'sārī || 22 M om. *lavimāntāh* || 23 M om. *bharanti* || 24 M *yathōrad* for *yārāś* || 25 In bh gloss on *vṛāpādapitum* : *hupura* ||

## Page 15.

2 M *smāpadam*, corr. to *smapadam* || 5 ΨPL<sup>1</sup>PrM *ricpyatayam* || M *āyātam* || 6 N *yathā sūratam* for *yathāpūratam* || 7 bhN *salyam* for *sultram* || 8 M *agri* for *api* || M *lryāmī* for *kṛpāśāmī* || N *rirūpyate* || 9 M *nūna-jīṇa* || 10 M *vināśanāh* for *vināśah* || 11 N om. *balha* *ca* and stanza 92 || 13 Pr *sarvadevanagāś cāya* || 14 NPr *dero* || 17 P<sub>1</sub> *māridhāni* for *māridāni* || 18 bhNΨL<sup>1</sup>PrM *sanvatsarān*, P *samvatsarān*, A *samvatsarān*, Bh with us; see above, p. 33 || 19 M *prahatsv* for *muhatsv* || After stanza 94, N ins this one *gaṇḍasthaleṣu madavārṇavabaddharāgamultubhramutbhramarapāḍatāśatōpi* || *kopam na gachati nīlāntāśatōpi nūgūlūye* (!) *balha na ca laṇḍa pari kopam eti* || 21 M *āyāmi* || M *prstā* for *hrstā* || 22 M *manasu stutim* || N *upagadaḥ* || 23 M *pady* for *chy* || In bh gloss on *duṣṭarjṣulho* : *he* || 24 M *nībhāko* || bh *na sulasi* for *nadasi* || 25 ΨPL<sup>1</sup>Pr *tac ca śruteṣu sam* || 26 PBh 'bruvīt, corrected by the copyist of P to 'bruvīt || M *sūmārasam* || 27 M *jānāsyati* || M *māyadāyā ratāsyāse* || 28 N *pīṅgalakāṇḍakāto* || M *tonvā* for *tac chrevā* || 29 M ins. *anah* between *viṣādam* and *ayamat* || M *bhadra vān* for *bhadra bhuran*, corr. to *bharā* by smearing *dra* with gamboge || M *sādhusanāyaguro* || 30 M *yut* for *tad* || 31 M *sakāśāś dūgatacyāś* || M *bho vyatyam asikūtam* || M *nīlī śā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

## Page 16.

1 M *bhūmah* || 2 M *evntātaḥ* or *cittātaḥ* || PrM om. *keacit*; in P<sub>1</sub> a later hand adds *jātu* in margin to be inserted before *keacit* || 3 bhN *kalas* for *tat* || M *ta* for *tatra* || 5 M *bharān* for *bhagavato* || M *da smāha* || 6 bh *śiśyā*, N *śiśpā* for *śaśpā*; Pr *kappāgrāhi bhū* || ΨPL<sup>1</sup>Pr ins. *lat*, M *te* between 'smi and *kṛp*, M om. the punctuation || M *ma* for *nama* || 7 In bh gloss over *sabhojyam* *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śiśpabhojanā* || M *nāzḍamto* || In bh gloss on

*bhramanti satīāh* || 9 *M camūrikāvāḥanasya* || 11 *M acāḍamanapāna°*  
for *khā°* || In bh gloss on *khāḍana°*: *bhōjana*, and *jo* by the same gloss. over  
*khā* || 12  $\Psi$ PL<sup>1</sup>PrM °*dakṣanā* || 13 In bh gloss on *sumate*: *he* || 14  
 $\Psi$ PL<sup>1</sup>PrM °*dakṣanā* || *M yapaṭhapuṣṣaraṇ* || 15 *M roredam* for *cēdam* ||  
16 bhN *aṃtaḥsarav* || 18 N *tathā ca* || *M sānnpāteke* || 20 *prasā-*  
*dasamukho* is a misprint for *prasādasamukho*; Pr *prasammukho* || Pr *aa*, *M nō*,  
corr. to *nā* for *naḥ* || 21 N om. *yataḥ* || 22  $\Psi$ PL<sup>1</sup>Pr *śasire* || 25  
*M so* for *'sau* || 27 Pr *rājadhuraṃ* || 29 *M vilhārāḥ* || Pr *armena* || In  
bh gloss on *vibhārāḥ*: *vitta* || 30 P *nṛpajāt* || 31 N *yathaucita* || 32  
*M padauṣaṃ* || 33 P *saṃjīva āha* ||

## Page 17.

2 N transp. *tutra* after *nāma* || 3 *M sakalapṛnaḥ āyakaḥ* || 4 *M catur-*  
*ratā* for *ca kurvatā* || 7 Pr *dvigatāṃ* || 8  $\Psi$ PL<sup>1</sup>PrM *pāṭhivena* || 9 Pr  
*mahate* || 12 N *tatpuravāsino* || 14 In bh gloss on *sāntakpuro*. *sabhāryaḥ* ||  
 $\Psi$  *ānīyābhyarcitaḥ*, but corr. with a very small zigzag line to our reading.  
Hence PL<sup>1</sup>, misunderstanding  $\Psi$ 's correction: *ānīyābhyarcitaḥ* || 15 *M*  
*grhya°* || Pr *gauṣabha°* || 17 In bh gloss on *ardha°* *galotho*, and on  
*nāksārituk*: *kādhya* || Pr om. *so 'pi* || N *akaluṣtāntakharāṇo* || 19 bhN  
*acimlayat*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he  
has finished the akṣara || 22 N *upakāntum* || *M nilujāḥ* || 23 *M*  
*caranokah* for *canakah* || *M bhukṣtum* ||

## Page 18

1 Pr *kathācit* || 2 *M dhustatram* || 4 In bh an akṣara has been  
deleted by the copyist after *bho* and replaced by 2; bhN *bho* once || 5 Pr  
*tilena* for *dantilena* || bh °*jōyarena*, N °*jūyarena* || 6 bhN *mārjanakarma-*  
*stasyāpi*,  $\Psi$ PPPrMp *mārjanakarma kurvato 'pi*, L<sup>1</sup> *mañjjanakarma kurvato 'pi* for  
°*ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS, to which  
bh's reading evidently goes back || 8 bh *apratikatanotis*, but *ma* corr. by  
cop to our reading || 11 bhNA  $\Psi$ PL<sup>1</sup>PrMpBh *yad eia* for *yad dvā* ||  
12 bh *vā*, corr. by cop to *ca* || 14 *M yadī vāpāyaṃ* || Second *pāda*  
in Pr: *nṛpāṇ hrdayasaṃsthitaṃ* || 15 *M sagūdham* || 16 bhN om  
*isaye* || 17 Pr *jalpati* || 19 After *tathā ca*, N inserts this stanza.  
*dūrodūracaritracitravibhavaṃ dhyāyanti cānyaṃ dhyā | kenēchaṃ mārthatotha-*  
*vadva premāsti vāmaḥruvāṃ | I |* || 21 bhNPr *vāmalocanā* || 22 *M* om  
*ksano nāsti* || Pr *prārthayatā* || 23 *M upajñāyate* ||

## Page 19.

4 *M prasādapadmuro* || 6 Pr *deva* for *eia* || 13 bhBhK *dyūtakāre-*  
*ca* for *dyūtakāreṣu*. The MSS. I h of the textus simplicior with us; H *dyū-*

bhN,  $\Psi$ PPrM

*takāresu* || Pr om. *satyam* || 15 In bh gloss on *madyape nare*, and on *tattvacintā: jñānam* || 17 P om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viślambhitam āgataṃ* (?) || 21  $\Psi$  L<sup>1</sup> (not P) *gorambhako* || 22 M *rājaprabhādadurlalito* || bh *daṃṭalikaḥ* || PL<sup>1</sup> (not  $\Psi$ ) *sayam nigra hakaṃtā ca* ||

## Page 20

1  $\Psi$  PL<sup>1</sup> P<sub>1</sub> M *ita tataḥ śrūtvā* || 2  $\Psi$  (not L<sup>1</sup>) *gorambhakaḥ*, N *gora- kasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *gavābhūtīm* || In bh gloss on *parābhūtiṃ parābhavam* || 8 M *vilasya* for *ilapya* || Pr *ilakṣyamānāḥ*, PL<sup>1</sup> *ilakṣamānāḥ*, both omitting *sodregaḥ* || Pr *ganuram* for *gorabham* || 11 M *vrsto* for *drsto* || 12 bh N om. *gatīśvāca*, om *tan* || 19 M *sa mājāna* || 20 M *viśhitābhakṣanam* || 21 bh *atra śrutam* for *aprasutam* || 22 bh *yadasi*, corr. by cop (?) to *vadasi*; N *nadasi* || bh N *litā* for *matrā* || In bh gloss on *vyāpādayāmi hanmi* || 24 M *dyūṭāḥṭayā* ||

## Page 21.

1 M *vesi* for *velmi* || 2 M *ma* for *mama*, p om. *mama* || 3  $\Psi$  PL<sup>1</sup> P<sub>1</sub> p *rājñā cimitam*, M *rājñār vilitam* for *iñā* || M *kā* for *kāma kusatā cirbhūtiḥ* || 4 bh N *yathāyam mādayam* || 6 bh *'sammānena*, N *'sanmanena*, Pr only *sammān*, with *vilāma* under the two n || 7 M *ta* for *na* || M *iājantīyāni* || 9 Pr *nijābharaṇī* || 10 M *svādhivāre nāgajayām āsa* || 11 M *ne yuṣa- yati* || After *iti*,  $\Psi$  PL<sup>1</sup> Pr Mp ins *trītyā kathetī* || 14 Pr *deva* || 15 M *'lambkrtadaksina'* || bh N Pr *daḥṣaṇa'* || 16  $\Psi$  PL<sup>1</sup> Pr Mp Bh *api* for *apa*, in  $\Psi$  *pi* after *api* deleted with gamboge || 17  $\Psi$  PL<sup>1</sup> M (not P<sub>1</sub> p) *viśatī*, in  $\Psi$  rather invisibly corr. to our reading || 18 In bh and  $\Psi$  over *vayasya* gloss *he* || M *meduṣa'* for *madbhūṣa'* || 19 Pr *'iḥāṇino ajasram* || In bh gloss on *ajasram*, *nirantaram* || 20 bh *'iautia'* for *'iandra'*, corr. by a later hand to our reading || 21 Over *ājñāpāyati* gloss in bh, *bhuvān* || 23 Pr *śairam pravāram* || 25 N *'prāgabhūta* || Over *stokair* in bh gloss *śvalpaḥ* || 26 Pr *riṣṭya* || 27 bh N *kevala* || bh N *mantrayeti*, which a later hand in bh corrects to *mantrayetām* || 28 M *śeṣasavopī* || bh N *mr̥gajano*, M *mr̥gaparijānā* ||  $\Psi$  PL<sup>1</sup> Mp *dūrāḥṭas* ||

## Page 22.

1 In  $\Psi$ , *ādhitā* has been corr. by a later hand to *'hādhitā*, PL<sup>1</sup> p *kṣudhāyādhitā* || 2 P<sub>1</sub> M om *yataḥ* || 3 M *uttha connatam* || 5 N *yataḥ* for *tathā ca* || bh N *saṃgrāmasamyuktāḥ* || 7  $\Psi$  PL<sup>1</sup> Pr Mp *anyac ca* || N *kurvanti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsāḍibhir* || 10 N *bhūpā* || In bh gloss on *cikitsakāḥ: vidyā*, with a small visarga added over the line || 11 bh *sūdrāṇām*, N *sūdrāṇām* for *mūdhāṇām* || Pr *paṃṇitāḥ* ||

bh N,  $\Psi$  P Pr M

12 bh *pramāthuditān*, *thi* del. by cop. || M *gahamedhināṃ* || 13 bhNAΨ PL<sup>1</sup>PrMp *gaṇhā*, Bh with us || ΨPL<sup>1</sup> *śālpināḥ*, M *śālpitū* || 14 M *prīkṣate* || 17 N *aprasādhanatā* || 18 Pr *saṁ parijanaḥ* || 22 In bh gloss on *ambikāśutah*: *dhrtarāstra* || 24 M ins. *v* between *ca* and *gacchataḥ* || M *umārggarājyātā* || M *mahōmātrāḥ*, bhNA *mahāmātyaḥ*, Bh *mahūmātya*, MS. H of Simpl. *mahāmātyā*, MSS. of Simpl. *th* and the Ψ-class with us || In bh gloss on *umīpagōḥ* (instead of on *mahā*). *ādhoranāḥ* || After our stanza 121, N ins.: *atturī vīṇakṛtī śāṇbhavoh gaṇapater ākhu kṣudhōrttak phanīḥ taṃ caī kraucarepoh śu eva girīśvāśīphōpi nūgānanaṃ iccham* [misread for *ittham*] *gatra parigrahasya ghaṭanā* || *saṁbhor api syāt grhe tatrdnyasya katham na bhūvi jīgato yasmāt svarāpo hi tat* || 25 bh *śaṅyabhājī* || In bh gloss on *kaṣṭhāḥ dhrtāḥ* || 26 Pr *śāmin* ||

## Page 23

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako* *saṁnyāsī* || 3 In bh gloss on *sūkṣma*, *onm* || 4 Pr *mahatū* || 5 In bh gloss on *na* . . . *vīśvasati*: *na vīśvasam karoti* || In bh a mark over *kukṣāntarāḥ*, but in the margin only *au* 1, without a gloss || 6 M *atha*, om. *ē* || M *vedom* || 9 M *ritāpa*° for *paravittāpa*° || ΨPrM *tra mātrām*, PL<sup>1</sup> *tra mātram* for *rtāmātrām* || 10 Pr *iyacimtayabīāt* || *katham* || 16 Ψ *nāśvīḥ*, *sta* being added over the line by cop. over *śa*: hence PL<sup>1</sup> *nāśvīḥ*, M *nāśvasa*°, P<sub>1</sub> p *nāśvīḥ*, this reading being corrected in p by another hand to our reading || 17 N *kaṣṭhām* for *om* || 18 Pr *bravāṇaḥ* || 22 Pr om. *devaśarmā* ||

## Page 24.

2 Pr om. this line || 3 *prathamē* also A and Hamb. MSS. and h. Cp. l 1; Bh *ōḍye* for *prathamē* || P<sub>1</sub> *matīṃ* || 4 ΨPPrM Bh *ksīyamānāsu*, *nā* being corr. in Ψ by cop. from *ne*; L<sup>1</sup> *ksīyamānānesu* || 6 Ψ *saṁjāte*, corr. by cop. to our spelling || 7 Pr *kāya* || N *vetts* for *citte* || 10 Pr *ū* (new line)-*dīkṣita* *moṁtreno* || 11 M *nuṣpaṃ* || 12 Over *lingasya* gloss in bh: *hara* || 15 M *de*, om. *vaśarmā māho* || 17 N om. *yataḥ* || 18 M *saṁgōraṃt* for *songāt* || 19 M *kulhanayāt* || M *khaganlopāsānāt* || 21 bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss to *hrīr*, which is also the reading of Ap MSS HI of Simpl. *strī* || M *prasādāt* for *pramādāt* || 24 bhN *te nōma* for *tena me* ||

## Page 25

2 bhNΨ om. all between *anayat* and *tathāpi*, l 3. But in Ψ the missing words are supplied in margin by cop (*śōṇi hastapād . . . marddanena patrī . . . nayanādīkay . . . paricayaṅgā tam . . . poritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

bhN, ΨPPrM

MSS. of the  $\Psi$ -class including  $L^1$  are complete || M *paritrakāyanādikaya* ||  
 9 Pr °śyaṣṇa° for °śya° || M *kaścidagrāmātramūtham* || 10 M "tracchanā  
 for °tīrāḥana° || 12 M om *athavāṃ tasya gacchato* || 13 M a [new line]-  
*tāya* || 14  $\Psi PL^1 Pr M$  *devārca°* || 15 *yāgeśvaraś ca* with us  $\Psi PL^1$  and h,  
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by  
 the copyist of bh himself to our reading, PrMp *yogeśvaraś ca* || 16 M  
*sathanvadhānena* || 18 M om. °gṛṇā° || 19  $L^1$  *tāvat bahudayūtha°*; P  
*tāvat bahudayūtha°* || bh *hūdayugala°*, N *hūdayugala°*, Pr *hūdayugalam*,  $\Psi PL^1 Mp$   
*hūdayugalam*; ABh with us || 20 M *nūpi* for *bhūyo pi* || M *samupatya* ||  
 21 bh *praharator*, r being added, as it seems, by a later hand N with the  
 other MSS. || M °*pratibahacintuk* || 22  $\Psi$  *gomāyus taylor*, s being cor. by  
 somebody, who took *ta* for *ū*, to bh (reading *gomāyu bhuyor*), P  $L^1$  *gomāyusūyor* ||  
 P *vicimīṭayāt* ||

## Page 26

1 M *jumbuko* || M *samghatti* || 2 N *āśyatīti* || 5 bhN $\Psi PL^1 P$  *p*  
*sovyamāno*, M *sovyamāno*, ABh with us || In bh gloss over *uddiśya smṛta* ||  
 6 Pr om. *āgacchati tūraḥ* || 8 P *mātram* || 10 Pr *saṃucchāya* ||  $\Psi PL^1 P$   
*pāt kartum* || 12  $\Psi PL^1 Pr Mp$  *crāṇidham* for *crāṇi bahuridham* || In  $\Psi$ ,  
*vayam* has been corr. by a later hand to *aham* || MSS *cāśādhahutūcti* (bh  
*vāsādhā°*); cor. of  $\Psi$  adds in marg *musitah* || 13 M *śanāh* only once || 14  
*likam*; cop. adds *ko* in marg,  $PL^1 Pr M$  *kolikam* || Over °*krte* in bh gloss  
*nimitta* || 15 M *pravṛṭtam* for *praca°* || 16 M *sūyedhr* for *sūryodhā* || N  
*tavāmchatikam*; M *tavātika* || 18 Cop. of  $\Psi$  *gyo*, a later hand adding *apranū*  
 in marg., bhN *apranājyo*, Pr *sapranājyo* || bhN *sūryodhā* ||

## Page 27.

4 N $\Psi PL^1 Pr Mp$  *koliko*; bh with us || 5 bh *sakṣitya* || 8 M om  
*nā devada* || 10 bh *duḥsaṃcārāṇ*, N *duḥsaṃcārāṇ*, but corr. by cop. to  
 bh's reading || 11 In bh *patyur* corr. by a later hand to *pubhpur* || After  
 stanza 133 P (not  $L^1$ ) ins. *tathā ca* || 12 N *paryāṃkēpy āstaraṇam*,  $\Psi PL^1$   
*paryāṃke svāstaraṇam*, M *paryāṃke sthūstaraṇam*, Pr *paryāṃke svastaraṇam*, p  
*paryāṃkasyāsta°*; bh with us, but °*sv ā°* (which may easily with N be misread  
 as °*py ā°*), corr by a later hand to °*sv ī°* || N *manoharāṇ sayyāṇ* || 13 bh  
*cauryaratālabdhāḥ*, corr by cop. to *cauryaratālabdhāḥ*; N *cauryaratālabdhā* ||  
 16 Pr *parapuṇ*, then one aksara smeared with gamboge, then *sapṣakṣā* ||  
 17  $\Psi PL^1 Pr$  *devasarmmaṇo*, M *devasarmmanū* || N *uvāca* for *āha* || M *bho*  
*bho gavan* || 20 N *bhartū* for *tadbhartū* || 21  $\Psi PL^1 P$  *p* *skhalan*, N *khalan*,  
 M *svalan* || 22 Pr *grhītagrhitamadya°* || bh *vyāghṛtya*, corr. to *vyāvṛtya*, as it  
 seems by copyist; N *vyāvṛtya* || 23  $\Psi PL^1 Pr$  *kolikas*, M *kālekas*, p *kuṇḍikas* ||

bhN,  $\Psi Pr M$

## Page 28.

9 bhN *pratīkṛtāvacanam* || 10 bhNAΨPL<sup>1</sup>Bh *tarāparādam*, Pr *tarā-*  
*padam*, M *tarādam* for *tarāparādam* || 11 bhN *korisṅgāmi* || 13 M  
*drdhahomukhane naliṭ* || 14 ΨPL<sup>1</sup>PrM *kolikapi* || 16 M *vā āha* | *aśya*  
*mamūvasthām* || 17 M *kūlminam* for *kāminam* || Pr *asminu* for *atrasminu* ||  
18 PL<sup>1</sup>M *samāga iti* || 19 M *maṭra* || Pr om. *yatah* || 20 NPr *viśa-*  
*masūdu* || 21 Pr *tan* for *tan* || bhN *manyate* for *manye* || ΨPL<sup>1</sup>Pr  
*surpśam*, M *śaśitani*; in Ψ gloss by later hand: *ślāghitani* || 22 N om.  
*tathā ca* and stanza 139 || 24 M *tarunyaphulabhōya* ||

## Page 29.

2 M *baṇḍhakā* || 3 bhNΨPr *bharaty* for *bhajāty*, in Ψ corr twice to  
our reading, but *ja* twice deleted again. PL<sup>1</sup> with us || 4 P<sub>1</sub> *t* for *tut* ||  
5 bh *yatah*, but corr. to our reading by cop. || 6 PL<sup>1</sup> *prabodhak* || 7 Ψ  
*tvām* for *tvam* || 8 bhNΨPL<sup>1</sup>PrM *tathāiva tathā*°; ABh with us (only  
°*ṣṭi*°) MSS. HI of Simpl only *tathānuṣṭe*, h *tathānuṣṭito* || ΨPL<sup>1</sup>Pr *kolikah*,  
M *kālikah* || 9 M *trne* for *ksane* || M °*rata*° for °*gata*° || 10 M *raṣa*° for  
*paruṣa*° || 11 M *puruṣam ca da nadas* || M *tu tvām* for *tat tvām* || M  
*śraṇabhedayān nu*, om. *hincit ūce* | so °*pi bhū* || 13 N *vā* for *sā* || 17  
ΨPL<sup>1</sup>Mp °*caritam* || N om. all the text between *apaśyut* and *svagrham abhīyeta* ||  
18 ΨPL<sup>1</sup>PrM (not p) *kolika*° || 19 bh *svagrham āgatya*; but the *ā*-stroke  
has been deleted, and *ga* has been corrected first to *va*, then to *ya* and over  
it *bhe* has been written All these corrections have been made by the copyist  
himself || 20 *ayi*, not *api*, before *śivan*, also the Hamb MSS. and h || 21  
M *vaṃ* for *śivan* || 22 M *nāyaṃ* for *nāyam* || 23 M *anūyo* for *bhāyo* ||

## Page 30.

1 M Bh *baṇḍhakā* || N *sāpekṣam* || 2 M *dhig* only once || ΨPL<sup>1</sup>PrM  
(not p) ins. °*yaṃ* | (PrM omit) after *lo* || Pr *pativratam* || 3 N ins. *earve*  
before *lokapālōh* || 6 M om. *ahaś ca*; p *dvā ca* for *ahaś ca* || 14 N om. all  
between *viśmayamanā* (sic!) and *idaṃ āha* || 17 In bhBh gloss on *uśanō*:  
*śukraḥ* || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣam yatas tāh* ||

## Page 31

2 N has exactly our text; but the copyist himself corrects his reading  
to *hidi hālāhalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapataśatamayam* ||  
9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *nāyaṃ* || 11  
In bh gloss on *kalhituṃ* *karibhik* || 12 PL<sup>1</sup> om. *guno*; M *gune* ||  
20 After stanza 149, N ins. ° *samudravīcitra calasvabhāṣā saṃukhyābhārekhēva*  
*mukhūttarāgāḥ śrīyāḥ kṛtāṭhā puruṣam nirarthakam nipīḍitālakṭakarāt tya-*  
*gamī* | 6 | ||

## Page 32.

3 N ācāranīyam || 5 bhN drāram śhīto, Hamb. MSS. drāradeśasthito, h drāradeśasthīpī || bhN °kṛtyotsakulayā || 7 Pr ksaurā° for pavuā° || 9 ΨPL¹PrM samagīa° for samastā° (L¹ °ksurbhāṃdā°) || M krodhāviṣṭah sa[a later hand adds n]s tasyāh || 10 N prukṣitarāṇ || ΨPL¹Mp athānyasmin, Pr om. athāsmīn || 11 bhNAΨPL¹PrMp Bh pūt° for phūt° || N jāpīndrena || 14 M om. nāpīlaṃ || M om. drdhapīrahīar jāṅgarīkṛtya || 15 In Ψ gloss on dharmā° . . sabhām (the dots indicating some akṣaras lost with part of the margin) || 17 N śīarādeṣu || M nodharam || 19 M °varmaśaṅkita° || 22 bhN lālītaḥ sve° || bhN bhūrim || 23 bhΨL¹Pī kamyamānam, P kapyamānam, N kopyammānam, MA with us. Bh kappamānas tv a° || 24 ΨPL¹ tasmā for tasmād, in Ψ a nearly invisible / added over the line ||

## Page 33.

2 M vṛṣaḥ for hṛṣaḥ || 3 N sūmerṣa || M śuci || 4 ΨPL¹Pī M °caritra, but in Ψ corr from our reading || 5 bhN āroṣyatām || 6 M cadhyasthānam || 7 M om. dharmādhikātān, Pī dharmamādhikātān || N °nāṣa for °nāṣa || 9 In bh, huda° has been corr from huda° by the copyist || 12 bhNAΨPL¹Pī M om vṛthānta, reading only bāṇam apī Our reading is that of the Hamb MSS and of Bh The MS h of Simpl has a gap here || 13 M vimucya eva vrom || 14 M aradhā. bhΨP¹Pī M transp.: rogabhūk ca. NApBh with us. L¹ om. ca. MSS. H of Simpl. [h has a gap here] ° ca rogavān || 15 bh (not N)AΨPL¹Pī Mp om this line. In bh it has been supplied by corrector (reading vyangutā). Bh and Hamb MSS of Simpl. have this line (Hamb MS H reading hy eṣā, I hy etā for teyām), Bh apa-ādho for °dhe. The MS. h of Simpl. has a large gap here || 16 AΨP¹M naśikōchedah || N dīstrūmba° || 18 M saṅgamaśthāpya || M kuṇḍdhene || 19 After °ādī, ΨPī add kathā || 4, P adds kathā || flourish || 4, M kathā || 4, p cathurthī kathā 4 ||, Bh caturthī kathā || 20 ΨP¹M buddhaspharāṇam || 21 bhNAΨP¹PrMp om all the text between vartate and damanaka, l. 25 It has been supplied in our text from L²Mu²BhK, which, however, omit pṅgalakak, l. 22 (but see Śār. A 39 to A 40) || 23 Bh mahārājo || 24 Bh bhṛtyaḥ vāṇyaṃ ||

## Page 34.

2 M mahatva for mahac ca || 4 Pr śvid, bhNAΨPM śud for svūd; Bh a horizontal stroke marking a missing akṣara (for āho), and śrud for svūd || 6 Pr guṇatīlomakam || 7 Pr ekatamaśyabhūre || M om. abhūre || 8 Pī yugad vā || 10 Pr mṛga, om. yā || bhN pātam || N itī for ityādī || M tātra kā pajeṣu vartate, om māgar vya° ko || 11 M vartate || 12 Pī asamikṣita sādḍoṣa° || N °śravanam || 13 bhNΨPL¹PrMp bandhavadhā-

bhN, ΨP¹P¹M

chedaridhir (L<sup>1</sup> ram°), A *banūkhūchedaridhir*; Bh and Śār. with us || bhN °lābhe for °lohho || 14 M *vrati* for *bhavati* || 15 In Ψ gloss by cop. over *drava* of °*culara*°: *nōśa*; hence M °*vināśa*° for °*culara*°, Pr °*vināśadrasa*°; bh °*idrava*°, but corr. by cop. to °*iḍvaca*°, which is the reading of N || Ψ PPrM °*reṣṭar*, L<sup>1</sup> °*ṛṣṭi* || 16 Pr om *piṇānaṃ* || 18 M *ati* for *api* || M *prati-lokam* || 20 After *varṭate*, Pr inserts *evam śeṣeṣv api guṇeṣu* || 21 Ψ *śaṣṭabhojī* corr. by cop. to *śaṣṭabhojī*°, which is Pr's and P's reading; L<sup>1</sup> *saṣṭabhojīlūharmasv eva*; bh *śaṣṭabhojī*° || 22 Pr *e*, om *va prāyeṇa* || 24 bhN *vaktarṇam* for *tat kathuṃ* || M °*brurīt* || 27 N *rināśitaḥ* || 28 Pr om. *katham etat* ||

## Page 35

5 M *ava* for *eva* || bh °*ni, vedanāpi*, N °*nīvedanāpi*, *tenūpakāru*° being corrected by the copyist from *tenūpakāri*°; Ψ PPrM *tenūpakārini, vedanānāpi*; A *tenūpakārani, vedutōpi*; Bh with us || M *ciaparacita* || 8 N *apamānena* || 9 Bh *nīpatyābruvīt* || 10 M *nānānena* || 11 Pr *evam*, M *evā* for *eva* || 14 bhN °*sama* || 17 bh °*nirvṛtḥ*, Pr °*nirvṛtḥ* || 18 Ψ PBh *prāṇasamsaye*, M *prāṇasamsaye*, L<sup>1</sup> with us || bh *duḥkha-paribhāgo*, N Ψ PL<sup>1</sup> PrMp *duḥkha-paribhāgo* (L<sup>1</sup> °*bha*° for °*bhā*°, M °*gā* for °*yo*), A *duḥkha-paribhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkha-parito* || 19 M *roṣitā* for *curoṣitā* || 21 Ψ PMP °*culakena*, Bh °*calakena*; L<sup>1</sup> *jīvati tsaśulakena* || M *ca* for *ā* || 22 M *roṣitā*° for *curoṣitā*° ||

## Page 36.

1 N *asyīparādham karigūsi* || 2 bhN Bh *yul* for *yady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *sānūrtḥyam* || 8 M *tī* for *satī* || In Ψ gloss on *prūptakālaṃ*: *avasaroṇam* || Pr °*pātād* for °*ghātād* || 9 M *paribhāvaṃ*. In Ψ gloss on *paribhāvitam*: *jñātum* || 10 Ψ *duṣṭānāṃ*, corr. to *duṣṭāmā* || 13 N *kulayātū* || 17 Ψ PL<sup>1</sup> Prp *īrgāla āha*, M *īrgā* °*āha* || 19 N *sarastīre kacho bakah* || 20 M °*bhakyā*° for °*bhak, oṇā*° || bhN Ψ PL<sup>1</sup> PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhakyayann* || 22 Ψ PL<sup>1</sup> Prp om. *ca* || M om. *kulārakah* || Pr *sma* for *sa* || 23 Ψ PL<sup>1</sup> M *mama* for *māma* ||

## Page 37.

2 NPr *āśāḍutā* || 3 bhM *abhyāhitam* || 4 Ψ PL<sup>1</sup> *ṛddhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama* °*r*° || bhN Ψ PL<sup>1</sup> PrM *asyūchedo*; Bh *subharytter āchedanam bhāvīti vīmanāḥ* || 5 bhN *ityāhitam*, Ψ PM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading, L<sup>1</sup> *amīhitam*. ABh with us || 6 Ψ PPrMp *matsyabandhinām*, L<sup>1</sup> *matsya-vandhinām*, Bh *matsyabandhinām* || 7 In Ψ gloss on *vyākārah*: *vacanam* || M om. *tatra śvak* || 8 M *prakṣepyate* || M *ragarasanīpyohradas* || bh(not N) A Ψ PL<sup>1</sup> PrM(not Bh) om. *yo* || 9 Pr om. all between *ṛtti* and *śokenā*°,

1 10 || 10 M °*sur*to for °*aur*to || 12 M सुतः for *bhūta* || 15 M *na* for *mama* || 16 Pr *agāḥa* || ΨPPrMp *samhāmayitum*, L<sup>1</sup> *samhāmayitum* || 17 M *mā* for *māma* || 18 N om. *mām* || 21 M *vajirita*, corr. by 2nd hand to *svajir*° || 22 bhN *duṣṭamati*, ΨPL<sup>1</sup>Pi p *duṣṭam*, in p corrected, by a later hand, to our reading || M *duṣṭamatellinam arasasya cittena*, A *duṣṭamatiṣṭellinam etā vihasya*; Bh *māmatatiṣṭellinam arāhasya* || ΨPL<sup>1</sup>PrMp transp. *evam* and *samarthitvān*; ABh with bhN || 23 bh *etam* for *evam*, corr. by cop. from *evam* || M *yā* for *mayā* || 24 M *pra*[new line]*jñāya* ||

## Page 38

1 M *pradeśa* || 2 ΨPPrMp *sametye* [p add *evam*] *vacanāt bhū*, L<sup>1</sup> *sametyevaca bhū* || bhN om. °*pi* || 4 M *mā* for *māma* || 6 M ins. *etadīya-**piśitena* before *etadīyapiśitavisesam* || Pr °*viśeṣanapūram* for °*viśeṣam a* || 7 M *vinayati* for *viyati* || 12 N *svaisho* || N *kuṭibakeni* || ΨPPrMp transp. *mahatī matsyā*°; L<sup>1</sup> *kuṭibādhō °valokayitū na*, then blank for two aksaras, then *mahatī matsyābhi*° || 15 M *haci*[2nd hand adds in marg.: *lāṣṭri*] *cakṣanāḥ* || 16 Np add *ca* after *tathā*, Pi *ud yathā* for *tathā* || 23 M *avāṭhasā* || 24 PL<sup>1</sup> *atpalāpannasya* ||

## Page 39.

3 N om. *na kṛpati* || 4 Pi om. *kṛte* || 6 bhNΨPL<sup>1</sup>Pi M *śaracchedam*; Bh *śaracchedam*; A *śaracchedam aṭn*, *avān* corr. by corr. to *avāptavān* || 9 bhN *tacchivacīnava* || 10 Pr *nāṭilūro* || 13 ΨP *samānātūh*, L<sup>1</sup> *samāgatūh* || 14 N om. all between *bravīmi* and *śrjāḥ*, l. 16 || After *iti*, ΨPL<sup>1</sup>PrM *kathā*, p *kathā* 15 ||, Bh *pamcamā kathā* || 15 M om. *kathaya* || PL<sup>1</sup>Bh *vidham* || 16 ΨBh *gacchat*, PL<sup>1</sup> *gacchan* for *gacchatu* || 17 ΨM *pratimadino* || 18 M *pradakṣipatu* || 20 ΨPL<sup>1</sup> *hasyaci*, in Ψ a very dim *t* added over the line || 21 PL<sup>1</sup> °*sūṭam mukhā* || 23 bhNΨPL<sup>1</sup>Pi Hamb. MSS. *tan*; ABh and Simpl. h *tan*; M *varjadhārās velam* (*igamānam* ||

## Page 40.

1 ΨPL<sup>1</sup>PrMp om. *tat* || ΨPL<sup>1</sup>PrMp *prakṣipya* || 4 bh *yathābhīlā-**hitaṃ*, ΨPL<sup>1</sup>PrMp *yathābhīlāṣitaṃ* || Ψ *gatām*, corr. to *gatā*, which is the reading of PL<sup>1</sup> || 6 bh *upāna* for *upāyena* || N *hilam* for *hi tat* || After *iti* ΨPL<sup>1</sup>PrMp ins. *kathā*, another hand adding *6* in p; Bh *ṣaṣṭi kathāḥ* || 10 M *gāṭa* || 11 bhNM *lutra*, Pr *tat* for *tan na* || 12 bh om. *asya* || In M the first two pādas run thus: *gasya bhūṭilā su kuto lūtaṃ* || 13 Pi *kaśhena* || 14 N om. *āha* || 17 bhN *mṛgochchūdanam*, Pr *mṛgochedanam*, Ψ *mṛgochedanam*, APL<sup>1</sup>MBh *mṛgochedanam* (in A corr. from *mṛgochchūdanam* by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd p. 33 || bhNΨPL<sup>1</sup>Pi M *duṣṭasya* for *drṣṭasya*; Bh with us || 18 bhN *gīṭicā* || 19 bh *dināmāna*,

bhN, ΨPPrM

corrected by glossator to our reading; N *nā* (deleted by copyist) *dimā* (*nā* del. by cop.) *nā* || 20  $\Psi$ PMp *vijñāpayatum*, Pr *vijñāpayatum*, L<sup>1</sup> *oḡñayanum* || bhN *paṣaṇi loḥu* || *atunśamsena* glossed upon by glossator of bh with *nināḍitena* || 21 bhN *nispḥāṇasasivasatlocchēdanakarmanā*,  $\Psi$ PPrM *niḥkārāṇasasivasatlocchēdanā*, L<sup>1</sup> *nikārāṇasasivasatlocchēdanā*, A *uś[1]kārāṇasasivasatlocchēdanā*; Bh *ālāṇi deva paralohariroddhendīn)samsena survasatvānām niḥkārāchedena karmmaṇi kṛtena* See Sār. 25, 16 and our L 17 || 22  $\Psi$ M<sup>1</sup> *ṛ*, *thū* for *ṛthū* || 23 N *nāti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śro* or *śro* over a of *aparāḍo* ||  $\Psi$  *yeca nipratyayo*. corr. by cop. to *yena cāpratyayo*, which is the reading of PL<sup>1</sup>P<sub>1</sub>M || 25 bhN *tena* for *yena* || Pr *badhaḥ* ||

## Page 41.

2 bhNM *vināśanaḥ* || 4 bhN *locchēdanam*, A $\Psi$ PP<sub>1</sub>MBh *locchēdanam*, L<sup>1</sup> *locchēdanu* || M *yam* for *yatkāranam vāyam* || 5 In bh gloss on *śāmana*: *tara* || bhN *śhitasyeṣā* || M *cāraṭva* || 6 Pr *devasvakiyā* for *devakiyā* || 7  $\Psi$ PrMp *evam*, PL<sup>1</sup> *eva* for *eṣa* || 8 M *ulha kṣyūpoḥ* || bh *musti*, N *muṣṭi* || 11  $\Psi$ PL<sup>1</sup> *jāte*, in  $\Psi$  corr. to our reading by corr. ||  $\Psi$ P *ṛtptir*, L<sup>1</sup> *ṛptir*, M *rhrṭi* for *trptir* ||  $\Psi$ P (not L<sup>1</sup>) *p katham ca naḥ* || 12 Pr *upate* ||  $\Psi$ PL<sup>1</sup>p *pūlaye* || 14  $\Psi$ Pp *garu durhyate*, in p corr. to *duhyate*; L<sup>1</sup> *go durhyate* || bhN *ha* for *ca* || N *tugā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19  $\Psi$ PL<sup>1</sup> *tadā loḥaḥ*, in  $\Psi$  corr. by corr. to *tadvat loḥaḥ* which is p's reading || 20 M *yōkāni* || 22 P<sub>1</sub> *loḥānuhakaritūroḥ* || 23 M *kṣa* for *kṣayam* ||  $\Psi$ PL<sup>1</sup> (not M)p *yām* ||  $\Psi$ P *śaṃṣayaḥ*, p *śaṃṣaḥ*, L<sup>1</sup> *śaṃśaya* ||

## Page 42.

2  $\Psi$ PL<sup>1</sup>p *sarvānu* ||  $\Psi$ PL<sup>1</sup> *bhāṣayikṣāmīti* || 3 bhN $\Psi$ PL<sup>1</sup>Prp *nivṛtti*, M *nivṛddi*, ABh *nivṛti*; in A corr. by corr. to our reading ||  $\Psi$ PL<sup>1</sup>PrMp *ekah svajāti* || 5 M *gatasṣṭā* for *iā tasyā* || 8 bhNA $\Psi$ PL<sup>1</sup>PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *vadho bhavati* || 11 For *ikūlyama*, bhN $\Psi$ Prp *mahodyama*, L<sup>1</sup> *madgodyama*, M *māhōdyama*, A *adyama*, corr. by corr. to *udyama*; Bh with us || 14 In bh gloss on *vidhūya*. *kṛtvā* || Pr *vyākhyāḥ* || 16 Pr *nā* for *nī* || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20  $\Psi$  *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL<sup>1</sup> *loghubar* || 21 bhN *aparāṇḍhā āṇa* for *apā trāṇa* || Pr *prāptaḥ* for *prātaḥ* || 23 bh *nā iānya* || 24 Pr *sarvaram* || In bh glossator adds *tram* above *niveśaya* ||

## Page 43.

1  $\Psi$  *daṃṣṭrō*, but *gato* added over the line (by cop.?) ; P *daṃṣṭrōma*, L<sup>1</sup> *daṃṣṭōma* for *daṃṣṭrūgato* || M *bhaviṣi* || N *śasakak*, om *āha* || 4 bhNA $\Psi$ Prp *smarantāḥ*, M *smarataṇ*, Bh *anusmarantāḥ*; pHh *smarata*, I *smarat* || 5 Pr

bhN,  $\Psi$ PrM

maṇḍamamḍamateh, but the second anusvāra del. by cop. || 6 N *tatah* *śreṇḍbhṛhitam*, P *tatasthānūbhṛhitam* || ΨP *yad deram*, p *yad eram* || 8 P *vartim* for *varṭitavyam* || 12 N *svāmī* || 13 ΨP *dyadderam* for *yady eram* || Over *daśaya* gloss of bh adds *tram* || 14 ΨP *causa* [Ψ new line] *cavrasim* *ham* || bhNAΨPPrMp *yenēdam*, Bh *yenēnam* || 17 ΨP *taṇṇ na* || ΨPPrBh *katham ca nah* || 18 Ψ in the first pāda *nāksyāt*, coir to *na syāt*, apparently by corr || M *parābharam* || 20 P<sub>1</sub> *svabhūiḥetoh* || 21 M *du* for *duṅga* || 22 M *visvamḥitāh* || M *dukkhasūḥo* || 23 N *vājūm ca* for *gajānām* || P<sub>1</sub> *laksana* ||

## Page 44.

1 N *nākāśtho* || 3 M *samūt* for *samūdeśūt* || bhΨPp *hanyakasiṇor*, Pr *hanyakasiṇor*, A *hanyakasiṇor*, NBh and Hamb. MSS. with us, h *dharinya*° coir by 2nd hand to our reading || 6 bhNAΨP<sub>1</sub> MpBh *bhum*, Hamb. MSS. and h with us || 7 M *ma* for *me* || 9 Pr *ayut* || 12 ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL<sup>1</sup> misreading this *mānotsāho tu*; cp vol. xi, Table II, Nr 15, 1 right-hand margin. A real *r* appears in *duṅgam*, 2 M *mānotsāhe* || 17 ΨPPrMpBh *samutsakuh* || 18 Pr *yūpti* || 21 M *uvartite* || P<sub>1</sub> *śunnamdamna* || 22 ΨP (not p) *tathācna* for *tardēna* || 24 P<sub>1</sub> *ukhlye*; N *ukhā*, om. *gre* || M om. *tatah* || ΨP (not P<sub>1</sub>) Mp *hincit*, corrected in p to *kamcit* ||

## Page 45

5 Pr °*śalḍen* || 7 Ψ *matvātmanam*, P *matvātmanam* || 10 After *iti*, ΨPP<sub>1</sub>M || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *na* for *ubam* || 11 ΨP *śasīhasya* || 12 N *utvotyatasya*, om *klam ca* || 15 N *nikṛtya* || M *puru* for *kuru* || 17 ΨPP<sub>1</sub>Mp *sadyodyatūnām*; bh *sadyedyatūnām*, but *dye* deleted again by cop || 19 bh *gurutmā*, N *gurutvātām*, *tvā* being del. again by cop. || ΨPP<sub>1</sub>MpBh *kolīhasya* || Pr *yathāhaveh* || 21 ΨPPrMpBh *kolīko*, corrected in p to *kuv*° ||

## Page 46.

2 Pr *goḍesu* || Mp *pūṇḍravarddhanam*, Bh *pūṇḍravarddhanam* || ΨPP<sub>1</sub>M (not p) Bh *kolīko* || 3 bh *sve sve śilpe*, N *sve sva śilpe*, Pr *śasvasalpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || 4 Under °*vyaya*° gloss in bh °*śaraca*° || 5 ΨP °*śungamdhinau*, PrMp °*śuamdhinau* || 7 bh *śarīrasūśāsām*, N *śarīrasūśāsām* || ΨP *śarīrasūśāsām*, Pr only *sūśāsām*, A Bh with us || 8 Pr °*varādhāpanikotsavīlo*° || 9 M *svagrha* || In bh gloss on *gacchatah*: *tau* || 11 p °*hrtā*° for °*bhrtā*° || ΨP (not Pr) M *devatāyanādisu*, p *devatādisu* || 12 Ψ *kolīalhakārau*, PP<sub>1</sub>MBh *kolīka*° || P *śhānaka-*

bhN, ΨPP<sub>1</sub>M

*sthānake* s. v. ΨPrp *sthānakasthānake* s. v. (in Pr corr. by cop. from *sthānāka*). M *sthānakos* ॥ 13 M *ṁukhyāṇ* ॥ 14 M *ṁkita* for *ṁlakita* ॥ 16 In bh a glossator makes two carets after *ṁrasiyāṇ*, one over the line and one under it, writing in margin *cahīlamrgavadhūśaṣṭraṇi tyuktāṇi ol* 8. None of my MSS. including NABh has this addition ॥ 17 M *ṁpatrāṇ* for *ṁpatrāṇ* ॥ Pr *ṁkanaka* for *ṁkamala* ॥ 18 Pr om. *ṁloka* ॥ ΨPPrM (not p) *ṁlocanāgrā* ॥ ΨPPrp *ṁṣṣarataṇ* ॥ 20 In bh *ni. āpāyan*, with ardhadanda after it, has been corr. by gloss. to *nirūpāyaṇtan*; N with us ॥ ΨPPrpBh *kolikaḥ*, M *kolikāḥ* ॥ 21 bhNΨPPrMp (not ABh) ins. *saman* before *samantāt*; Ψ at first intended to write only *samantāt*, beginning a *ta* after *saman*, but correcting this to *sa* ॥ P1 *dharmāraṣṭamṭhāvākāra* ॥

## Page 47.

3 M *ślokaṇ ca i pathan* ॥ 5 M *tad* for *nāttad* ॥ 6 Ψ *gendāśvampy*, corr. to our reading by corr. ॥ 9 ΨPPrM *py āptam*, p *prāptam* ॥ N *hataṇ* (?) for *ḥṭam* ॥ After *ḥṭam*, one leaf is lost in Ψ, comprising all the text down to *m avataṣati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong ॥ 10 bh *vaitanyam* ॥ M *caracāṇam anyaparam dhatle kiṇ yaṇ ḥṛyadūyāṇi me* ॥ bhN *ḥṛyapṭam*, corrected by the glossator of bh to our reading ॥ 13 P *ṣṛgaśāśvāḥṣyām* ॥ 14 P1M om. *karoti* ॥ 15 In bh gloss on *mugdhe*: *he* ॥ M *mṛgaṇ śuṣṣā* for *ni. śuṣṣā* ॥ 17 Pr *bhik* for *nābhik* ॥ M *kutūhalaṇ*, om. *alakaṇ* ॥ 18 Pr *āpāṇ* ॥ 19 bhNP1 *dahana* ॥ 20 Pr *vukṭam* ॥ M *mukṭiḥ* for *mukṭiḥ* ॥ Pr *śacchakaṇ* ॥ bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* ॥ 21 P *ḥuṇḥumādhe* ॥ 22 Pr *ḥhene* ॥ 23 In bh gloss under *caḥṣo*: *mama* ॥ Pr *ṁpaṇkaja* for *ṁpūṇyara* ॥

## Page 48.

1 Pr *vadher* ॥ 6 Pr *parārtheṣiṇā* ॥ 7 P *mrkhita* for *muṣṭitaṇ* ॥ 9 M *varākaṇ* ॥ 10 N *tanvyamga* ॥ bhNPPrp *vidito*, M *diṇṭiṣṭo* ॥ bhN *atyudbhutāṇ* ॥ 12 Of pādas cd, M has only the words *smāyate pī ā nāyate* ॥ 14 Pr *varyam* ॥ 15 Pr *ṁcitta* (new line) *ṁlasya* ॥ 16 M om. *ḥṛtaśṛṅgāraḥ* ॥ 17 PPrMp (not Bh) *kolika* ॥ PP1MpBh *kolikaṇ* ॥ M *ṁgallum* ॥ 19 M *udgatāśrutare jālaṇ* ॥ bhNAPPrp *api* for *ayi*; Bh with us ॥

## Page 49.

3 Pr *tathā* for *yathā* ॥ Pr *arasthītā* ॥ 4 M *grarātā kṛtā* ॥ 11 Pr *bibheti*; P *bibheṣṭ*, without danda ॥ 13 PPrMp *kācud* for *kādācud* ॥ bhNAPPrMp *raśyasutā*, corrected by a corr. of bh to our reading; Bh *raiśvāḥṭā* ॥ Pr *bharati* ॥ 15 In bh *ṁgrahakṣamā* corr. by corr. to *ṁgrahā-*

'kṣamā N with the text || 16 bhNPL'P<sub>1</sub>Mp ārya tasyām, A āyam asyām; our reading is that of Bh, which after *uktam ca* inserts *kālidāsa śukuntale nātaka* (I, stanza 21, ed. Pischel, first edition, and Bochtlingk I, 19, ed Godabole and Paraba) Pūrṇabhadra never quotes an author by name We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || 18 P *amṭahkaraṇahpā*° || 20 M *raṣṭrayaṇ* || P P<sub>1</sub>M *kolika* || 23 bhN *sahāhīnakūla*, A *saha* | *ahīnakūla*, PPrMp *sahāhīnakūlah*; Bh *saha sadāira* ||

## Page 50.

1 PPr(not M)pBh *kolikah* || 2 M *anekarāṇmakacitāṇ* || 3 N *kūlika*°, M *kūlikāprayogotpatanam* || 4 P P<sub>1</sub>Mp *kolikam* || 5 N *lutra ga*, the *ga* being deleted by the copyist, then N om all the text between *lutra* and *jane*, l 7 || 6 Here Ψ sets in again with *m arataraṭi* || bh *gadāra* for *alyāra* || 7 Pr ms. *juple* before *june* || Ψ P *śarṇamā*° || bhNΨPM °śuśi ūyah sadvi° (P *saiḡhi*°), Pr °śuśi ūsāṇ sadvi°; A *madvi*°, but om *narāyaṇa*, Bh *madviḡhīnāsasamghatūlapiyogam nārāyaṇa āpam* || 8 M °rūpusthāyama, P (not Ψ) *āsthāyama* || 11 Ψ *manośa* (śa del. again by cop) *rathar di*°, P *mano-rathar di*° || 12 bh *rājanyām*, corr. by cop to our reading, Ψ P *rājakanyām* (corr. in p to our reading); P<sub>1</sub>M *rājakanyāyām* for *rājanyām*, ABh with us || P °cārṇāvale° || 13 Ψ P °kṣamā° || Ψ P P<sub>1</sub>Mp *atrasarabhigamdhru-citrāmālāmbaro* (M °gamḡha° for °gamḡhi°) || 14 Ψ P P<sub>1</sub> (not M)p *kolikas* || bhNΨP P<sub>1</sub>p *rājakanyām*, but *m* in P very small, in p deleted again, ABh with us || 15 bhN °rāvadāne || bhN °talārashtitāṇ chākam || bhΨ P P<sub>1</sub> *arūloḡagamḡtīm*, ABh with us || 16 N (not bh) *manena* for *madanena* || Ψ P *sprśamāna*°, bhN °mānasām, Ψ P °maṇasām, P °maṇasā, P<sub>1</sub> *sprśamānasam*, M *sprśamānasā*, A *sprśyamānasā* || 17 Ψ P P<sub>1</sub>MpBh *kolikam* || 18 M *Sayyāyām* || 19 P<sub>1</sub> *amādūtām* || 20 Ψ P P<sub>1</sub>MpBh *koliko* || 21 M *gambhīraślakṡyū* || N *śanar* (!) *śanar* || N *āha* for *udā* || M om. *evēdam* || 22 bhNΨP *kanyā cūham*, Pr *cūha* A only *kanyāham*, Bh *kanyā haṇ* || N transp. *cūham kanyū* || 23 Ψ P *mānasasamprahād* || 24 M *brutam* for *tvām* ||

## Page 51

2 Pr *gāmdhuvavivāhena* || 5 bhN *anubhavato* || Ψ PPrp *koliko* || 6 bh *raikuntasvarggam*, N *raikuntam svarggam*, Ψ Pr *raikuntasvarggam*, P *raikamḡhasvarggam*, Bh *raikuntaloham*; A with us || bhNΨ P P<sub>1</sub>Mp (not Bh) om *tā* of *tām*: A om. *iti tā* || bh *uktatā*°, N *uktapālayitā* || 7 bhN *evāvagacchati* || 8 bh *kādāci* *māp*°, corr. by copyist to *kādāci cam*°; N *kādāci*, om. *ca* || 10 M *āsti* || bhNPr *rājā* || 12 M om. *purāṇo* || 13 N *tan nā* for *nātrā*° || Pr *devāra*, om. *eva* || N ins. *trām* after *deva*, but it is blotted out by the copyist himself || 15 Ψ P P<sub>1</sub>Mp *āvedite* || 18 Ψ

From 50, 6, bhN, Ψ PPrM

gā corr. to vā by cop. || ΨPPrMp *vetti* || 20 N *tathā ca* || 22 M  
*sukhū* for *śucā* || 23 N *malutaṃ* ||

## Page 52.

4 M om. *evam* || 5 M *kāpukino* || 7 ΨPPr *vilakkita°* || 8 bhNMp  
(not ΨPPr; delete the asterisk in our text) om. *ca* || M om. *āh* || 9 M  
om. *ko 'yam kṛtūn* || 10 M *trahāsam* || 11 bhNBh *kolika°* || ΨPPrM  
*vāṣṣṣavarūpaṃ ko°*, p *vāṣṣṣavāṣṣam ko°*; A *vāṣṣṣavarūparitāṃtam* || 13 Pr  
*prāhasita°* || bh *pulukita°*, ΨPPr *pulukita°*; A Bh with us || 15 ΨPPrMp Bh  
*gajpukhaṇa°* || 17 ΨPPr *āṣṭavyo* || N *mānasyai* || 19 Pr *tato te* || Pr  
ins *bhūto* before *hūtvā* || Pr *sakālasthotro* || 20 M *gamana°* for *gagana°* ||  
23 bhΨP (not PrMpBh) *dhanyajaro*; A *dhanyabharo*, corr. to our reading;  
N *stutyo dhanaturo* for *nāsty ayo dha°* || 24 N *evā* for *etya* || Pr *sarva* ||

## Page 53.

1 NAΨPPrBh *gāmā°* for *jāmā°*, cop. of bh adds *gā°* over *jā°* || ΨPPrMp Bh  
*prabhūena* || 2 N *ruśi karigāmi* || 3 Mp *navati°*, om. *navā* (which in  
p has been supplied over the line) || 4 Pr *karagrahonnāya prāhṛtā*, this  
being corrected from some other reading || 5 bhNAΨPPrBh *gāmatr°* ||  
7 ΨPPrMp *prahitaḥ* for *prāhṛtaḥ* || 8 M *lokikaṃ dāksmāt kasmād* || N  
*hampul* || 10 M *uktunp* || 12 Pr *parivās* || 14 M *śahitaṃ* for *śa-*  
*hitaṃ* || 17 M *hatāśesā* || ΨPPrM *pumdrararddhana°* || 18 bhN *tataḥ*  
for *tac* || bhNBh om. *na* || 20 ΨP (not Pr) *pumdrararddhana°*, M *pumdra-*  
*rarcana°* || 21 M *nam°* for *mantri°* ||

## Page 54.

1 N *tato* for *tat* || 2 Pr *surukṣitūni* || 6 M *vjōpādāyati* || 7 M  
*vjōyāṃ* || 8 Pr *vigrahasya* || ΨPPrMpBh *koliko* || 9 M om. *ke pūvare* ||  
ΨPPrP *kaśipr°* for *kaśipa°* || 12 N *vjāpotyāyati*; M *vjōpādāyāyati* ||  
14 bh *paṭaho va dāpito*, *va* being del by cop. by two dots, N *paṭaho vaṃ*  
*dāpito* || 15 bh *nihataḥ vi°*, N *nihataḥ vi°* || N *yogayat*, corr. by the copyist  
from *yūn*, for *yo gād* || 17 bh *mahāsatro*, N *mahāśasatro* || 20 ΨPPrMpBh  
*koliko* || bhN *muktasukhōraṇbho* || 21 N *purjālocitāt* || 24 bhN  
*saṃkṛtōkṣhala°* ||

## Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *sattvaram* between *varum*  
and *sattvam* || 4 N *uktunp hi* || 9 MpBh *kolike*, ΨPPr *kolikaṃ*, N *kau-*  
*hila* || Pr *vīśnaviṣṇu* || bhΨP *vaikunṭasvargge*, A *khekunṭhe* | *svargge* (corr.  
from *vygo*), N *vaikunṭhasvāgre*; Bh *vaikunṭa(!)bhavane* || M om. *vainateyo* ||  
ΨPPrP *vijāpayaḥ*, M *vajjēpayaḥ*, N *vjāpayaḥ* || 10 bhΨPPrMp om. all  
between *prīhavyāṃ* and *pundhravardhanūdhīpater*, l. 11. The missing words

bhN, ΨPPrM

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumdhavaraddhanābhādhānagare* (derākhādhūre) *koliko vijaduhstaram apabhūngate* (tatah); Bh: *pumdhavaraddhanānagare bhāgavādīkādadhāi* *koliko vijakanyāṃ svate* (tatah) || N ins *ta* before "pumdhā" ||  $\Psi$ PM *pumdhavaraddhanā* || Glossator of bh: *pumdhādhāvarādhā* || N *upakāre* || bh *vijaduhstaram* || 13  $\Psi$ PPrMpBh *kolikaś*; N *kantike* for *kaulekaś* ca || bhN *ṣṭunīśaye* || 14 bhN *viśūpyam*, corr. in bh from *viśūpyam* by the cop || 15 bh (not N) *bhagavan* || P (not  $\Psi$ ) *vyādita* for *vyāpādita* || 17 Pr om. *tāni* || In bh gloss on *nīstikā*: *gamāh* || 18 bhN *bhagavan bhā*;  $\Psi$ Pr *bhagavān bhā*, P *bhagavā*, then an akṣara lost by a hole, then *bhā*; M *bhagavaddhātā*, om. *ś ca*, A *bhagavaddhātāś ca*; Bh with us ||  $\Psi$ Pp *prajyāṃ* || bhN *bhikṣayāntī samu* || 19  $\Psi$ PPrM *devapramāṇa* || Pr om. *tato* || P<sub>1</sub> *vibhū* || 20  $\Psi$ P<sub>1</sub>MpBh *koliko*, P *devyāśchakoliko* || 22 NPr *sūhāryaṃ kāryaṃ* || 24 bhN om. *et allex cakam* ||

## Page 56

1  $\Psi$ PPrMpBh *koliko* || pBh *āhu* for *ādāleśu* || 2 pBh *gopasthitasya* || pBh *maṇḍalādikaṃ saṃyam kāyam* || M *rajjakriyātām* || 3 bhNA $\Psi$ PPr *vidhik*; Bh with us || Pr *gorocanādāśu* || 4 bhNA $\Psi$ P *amāno* for *vaṇḍano* (A *gorocanāśitāśiddhāntika* (Kṣaṇādī)); Bh with us || 7 N *vyāhatesu*, M om *vyāhatesu* ||  $\Psi$ PP<sub>1</sub> *pādīhataṣaṃprahāre*, M *pādīhataṣaṃprahāre* ||  $\Psi$ PPrMpBh *koliko* || 8 Over *vīṣṇu* in bh gloss: *dalla* ||  $\Psi$ PPr *svaṃvya-* (in  $\Psi$  *ṣvā*° corr. from *ṣṇo*° by cop) *śatānādi*; M *hāna* for *dāna* || 9 bhN *mūlam* for *śūlam* || 11 N *pāṇḍaragayakāṣṭham* || N *āpūṇya* || 12 N *pādītōyaḥ* || From the pun: *sakṇ*° . . . *asakṇ* it is clear, that in *sakṇ*° (for *śakṇ*°) the MSS give Pūrṇabhadra's own spelling || In bh a corr. writes *bham* over *saṃ* of *ārasambh*; N *ārabhamtaḥ*, M *āramptaḥ* for *ārasantaḥ* || 14 N *kiṃ m nā*° for *kecin mā*° || 15 M *gamaṇā*° for *gagana*° || N *nīhātā stā*° || 16 P (not  $\Psi$ ) *samapūyate* || 17 Pr *devatājye* || 18 N ins. *hūṃ* before *hantavyo* || Pr *āhya* || 19 bhN *etam vābhikite* || 20 M *suśāśaṇḍo* || 22 M *pratināṣṭe* || N *kunjusta* || 23 P<sub>1</sub> *prabodhate* ||

## Page 57.

1 Pr *vahmādi* || 4  $\Psi$ PPrMpBh *koliko*, M *kolikau* || 5  $\Psi$ PPr *jāta-kantukānām*, in Pr the second *ta* over the line by cop || Pr *vicaptatām* ||  $\Psi$ PPrM(not p)Bh *kolikaś* || 8 N *svasavāhīrebhya* || Pr *pranyāta*,  $\Psi$  *pranyāta*°, corrected by a later hand to *pranyāti*°, which is the reading of P ||  $\Psi$ PPrBh *svasas* || 12 bhN *evam vācālini* || 14 M only *vairamā* || 17 N $\Psi$ PPrMpBh *koliko* || 18 N *māhātmyo*,  $\Psi$ Pr *māhātmye*, in  $\Psi$  followed by danda; hence PL<sup>1</sup>, misreading the danda for first o-stroke: *māhātmye roḥ*° ||  $\Psi$ PPrM *sakulatā*° for *sakula*° || 19 After *vi*,  $\Psi$ P<sub>1</sub> *kathā* || 8, P

bhN,  $\Psi$ PPrM

|| *kathā* || 8 || flourish || ||, M | *kathā* | 8 || Pr *āvarṇya* || M *era* for *eraṇ* ||  
 20 N om. *sanṭu* || 21 Pr *°myōpavistasya*, om *ca* || 22 N *ā*, then blank  
 for one aksara, then *yukam* || 24 Over *samanāṇṭara*° mark by later hand,  
 referring to an addition by the same hand in the right margin: *otoḥ param*,  
 and to an addition by the same hand in the left margin *kūraṇam* ||

## Page 58.

1 pBh *abhīyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *praśā* || M  
*sāvīye*, PL<sup>1</sup> *sāvidyo* for *sācīye* (but in Ψ the right reading quite distinct). In  
 Ψ gloss on *sācīye* by later hand *sāhāyie* || 4 N *apiyasya* || 5 In Ψ  
 by later hand gloss over *śraddheya*°: *mānya* || 6 N *matsannaye* || 8  
 bhNAΨPPrp (not M) *grhīsyāmi*, Bh *grhīsyā* (!) || 9 Ψ *jñāpa* [new line]  
*jñāpayitum*, the first *jñāpa* deleted by small dots over the line || 10 bh  
*duḥkḥḥasahataram*, but corr. to our reading, apparently by cop || 11 Pr  
*tadākā* || ΨP *jñāyā*° *bravīt*, Pr *vyñāyā*° *bravīt*, Mp *vyñāyā*° *bravīt* || M *era*  
 for *era* || 12 ΨPPr *°pradhānye* || 13 M *atyutthite* || p *cā*- for *rā*- ||  
 14 bh *vastanya*, corr. by cop || In bh, the copyist writes *da* over *ra* of  
*pādāv* a°, hence N *pādūd* || Ψ *srīh*, P *strīh* || 15 bhNΨPPiMp *bhāvasya*,  
 ABh with us, but in A corr. by later hand to *nāvasya* || 16 bh *jūhātī* ||  
 17 bhN *tenā*, ΨPPrMp *tathā* for *tenu*; ABh with us || 20 M *śumayate*  
 for *chrayate* || In Ψ gloss by later hand on *nirūdyate*· *khidyate* || 21 N  
 om *padam* || P om. *hō śūtantryuspr* || 22 Pr *abhidrumā*, Bh *api dīhyati*  
 In the Hamb MS. H, the stanza is omitted, I reads *śūtantryān nīpateh*  
*rājyahrdoḥ prānān api cyāryate* || 23 Pr *raṇagrahak* || ΨPPiMp *śakūryeṣu* ||  
 N *derā* for *era*, ΨPPrM *tad eva derātī* (M ins. *kaṇ*) *yuktam*, p *tad era yuktam* ||  
 24 N om *yad uktam* || 25 M *°marddenenurokto* || 26 bhPr *nāpekṣah*, N  
*nāksyepya* || bhN *raṇecchātā* || 27 M *prabhūṣanaṃ* for *prabhūṇam* || 28  
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPrMp *karoti* ||

## Page 59.

2 bhN *parām* || 3 ΨPPrMp *extam* (M *vitam*) *tasyoḥpari* || bhΨp  
*paridruhyati*, N *duhyati*, the copyist adding *paridru* over the line; P *pari*  
*duhyati*, M *paridudyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp.  
 Sār. 21, 5. Hamb. MSS.: *vikṛtam na yōti* || 9 PL<sup>1</sup> om. *m adhunā*  
*svayaṃ śāmitram* || 11 p *satkulīne* || 12 M *atīṣṭo* || N *uktam* for  
*tyaktum* || 15 bh *yā* for *yo* || 16 N *prathātān na śru*° || 17 Ψ *tena*  
 twice, but the second *tena* del. again by little dots over the line || 22 M  
*śatām matikramya* || M ins. *sa* before *īartate* || 24 M *protimadyate* || 25  
 bhNΨp *cyuta*; Bh *bhyutah*, APr with us || M *saṃsthātāt* for *sthānūt* ||  
 26 N *galanamatibhīh* || 27 ΨP *nayokti*, M *nāyoktir* || 28 p om *api ca* ||  
 bhNΨPPrMp *parināmā*°, A *parnāmo*°, PPrBh with us || 30 bh om. *ca*; N

*tathāpi*, omitting stanza 236 || 31 In bh, a later hand corrects 'nirvāṇīk' to 'nirvāṇīk' ||

## Page 60

1 M *mūlabhṛtyoparādhena*, Bh *mūlabhṛtyāparādhena* || 3 N *siphar āha* || M om. *yabuh* || 5 M *taḍ asya* for *tasya* || In Ψ, *uṇṇuṇṇam* has been corrected to *uṇṇuṇṇam*, apparently by the copyist; PM *uṇṇuṇṇam*, P<sub>1</sub> *uṇṇuṇṇam*; ABh with bhN || 6 P<sub>1</sub> *pūra bhaya°* || M ins. *era* after *pūram* || M *śaranagato* || 9 PL<sup>1</sup> *tustāti* || 13 M *svedatobhyanjana°* || ΨPPrp *siropuccham* || 14 N *sphītā bhavanti*, PL<sup>1</sup> *gūṇā sphītābhavanti* twice || 15 M *truhṇāgrih* || 16 NM *tathā ca* || 17 Over *patitā* a later hand writes in Ψ *kaṇṇa* || 19 bh *arehane* || 20 P<sub>1</sub> *nasla pāṇi* || In bh gloss on *hitam alakṣyam* (i) || 21 P<sub>1</sub> *dāśmanam* || 22 N *aranye ra°*, ΨP *aranyeudiam* || M om. *śara*; NAΨPPrp Bh and later hand in bh *śaba* || 23 M *raśanaḥ* || 24 bhNBh *va nāmītam* || 26 M om. *kṛp ca* || 27 ΨPPrM *ati* for *iti*; in p *ti* corr. to *ati* || 28 M *kāṭa* for *kāśaśatā* || 30 N *kūṭasānam* || bhNAΨPPrM Bh *na* for *ca*, p *ca*; p *śūṇyā*, corrected to *śūṇyā*, Bh *śūṇyā* for *śūṇyā*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand *tulyāṭham tulyasāmarthyam* | *narmajñam vyavasthānam* | *ardharājgaharany mitram* | *yo na haṇyāt sa haṇyāt* | 133 || 32 Ψ *durvītāna*, corr. to our reading || 33 N *pūṇṇatāka āha* ||

## Page 61.

2 M *yajñayatto* || M om. *nāma* || 3 bhN *era* for *eraṇ*, BhA with us || 4 M *paṭyati* || 5 N *niśēdas* || ΨPpBh *tustati* || ΨPPrp (not M) om. all between *adhīnānam* and *gantum* (Pr writing *gatum*), l 7 || 6 M *yathāśaktim* || M *him aṇṇa* || 7 N *urvedena* || 9 ΨPPr *vrajatāna*, M *vrajatāna* || 10 ΨPPrMp *caṭkutra pradeśe*; ABh with us || 12 N *sato* for *tatā*; a misreading of the form which *ta* has in bh || 13 In N, *pūṇṇi°* has been corr. to *pūṇṇi°*, pBh *pūṇṇaraksana* || 14 bhNΨPPrMp *preṇam ra kaci°* (N *kalatīe°*, M *pi°* for *pūṇṇi°*); A with us; Bh *pūṇṇapūṇṇakalatrāmītravajanaḥ* || 15 N *brāhmaṇa āha* || 18 PL<sup>1</sup> om. *bhagnarrate śaṭhe* || 19 Over *nīkṛti*—as our MSS. write—later hand in Ψ *pratikūṭa* || 22 M *pūṇṇi°* for *pūṇṇi°* || Pr *bhir* for *upattir* || 23 M *śreyaskārīty* || M *era* for *eraṇ* ||

## Page 62.

1 bhNΨPpBh *bruvīti*. A with us || A *bho sūḥho mām uttārāya* | *but śrūṇī vrākmanobravīt* | *yusmanūnāgrahanena tsaryate* &c., l. 4. Before *yusman* the corr. of A ins. *bho vānara team prakṛtyā camatāḥ* | *kūpān nirgataḥ san mīṇa samtāpayasā* | *vānara āha mānuṇṇa vada brām upakārinam akāṇṇa śapathapūṇṇakam nōdreyayūni talas tena drījena vānaropy uttārītāḥ oṭha suripya āha bho sūḥho mām*

bhN, ΨPPrM

uttāraya | tato vrōhmanōbravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmana and the monkey || M *eva śrutvā* || 5 N *uāḍṛśāmaḥ* for *na dāsāmaḥ* || 7 Pr om. *te* || 11 ΨP *māmānugrahanāya e°*, with, in Ψ, two dots over *ha* || N om. *bhāvataḥ* || 12 M *evam uktā gṛhābhīmukhaḥ* || 13 N *gṛhābhīmukhaḥ* || ΨPM (not p) *prāyāt*, Pr *prayātāḥ* || 14 ΨPPrMp *asmin* for *tasmims* || 15 Pr, om. *te* || ΨPPrP (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || M *sarppenāpy uktaḥ* | *pātūlāṇṣy ahoṃ nāgaḥ* | *tat te iyaḥ kōṇṣe smaranāyōdham ity uktvā pātūlāṇṣy prāyāt* | *kṣa ut sōpy uttūrīṣaḥ* &c., l. 20 || 16 bh *bhāvata*, which a corr. corrects to *bhāvātā* || 18 N om. *sa* || N om. one *uukāḥ* || 19 ΨPPrP *manāpy* || 20 N *tendābhūtaḥ* || 22 ΨPM *enam* for *evam* ||

## Page 63.

1 Pr *smṛta* || 2 M *veditāny* || bh *āśvāsitasra* (?), corr. by cop. to *āśvāsitaś ca*; N *āśvāsitasra sa nait* || 4 N *nirrtāṃ* for *nityam* || bh *bhāvataṃ*, N *bhāvanataṃ* for *bhāvātā* || 6 ΨPPrM *grāhīṇyākādīkaṃ* || 7 N om. *ca* after *uktaḥ* || 8 N *tat saḥāmata sarvaṃ* for *latsuktava etat sarvaṃ* || N *masuptaṃ* for *suprayuktaṃ* || Pr *ta* for *tara* || 9 A corr. of bh corrects *nametāṃ* to *nimittaṃ* || ΨP *bhagavān* for *bhavān*, Pr *bhavān*, but one akṣara before *vūn* del. with gamboge || 10 Pr *vrāhmana tat gr°* || Pr *su mamāro-pakārī* || 12 bhNΨPPrMpBh *pādāṅghā°*. A with us, but apparently corr. to *pādāṅghaḥśina°*: Bh *pādāṅghāsano smṛnāḥkādānapāncbhejunāḥśathīḥyūṃ* || bhN *śvādona°* for *śhāḥḥana°* || N *ādisumatn* for *ādisātu* || 19 N *dr̥ṣṭvā* *bravīt*, om. *iḥyā* || N *tvagāḍaṃ* || 23 M *bāḥharitvā* for *banḥharitvā* || N *śālin*, corr. by cop. to *śūlīm* || 24 N *ārohayati*, Pr *āropayati* ||

## Page 64.

1 Pr *tas* for *taś* || Pr *bukllhena* || 2 ΨPPrMp *āgotyāḥṛvāḥ ca* || bhN ins. *te* before *taś* || bhN AΨPPrM *asinaḥ*, Bh *asat*, apparently corr. to *asat* by cop, for *asmāḥ* || N *mumoca* || 4 PrM *daḥṣyāmi* || 6 ΨPM *hastaspṛśān*, Pr *hastaspṛśyān* || 7 M *dr̥ṣṭvā* for *dr̥ṣṭā* || 9 N *gārūḍika-tāṃtrika°*, om. *°māntrika°*, P *°māntrikabhāṣajikā°*, om *tāntrika*; L<sup>1</sup> *°mātriga-tāṃtrikabhāṣajikā°* || bhN *°kānā°* for *°kāṇyā°*. Bh *gārūḍikamāntrikā bhāṣajikā anyadeśavāśinah*, A *gārūḍikā māntrikā* | *tāntrikā bhāṣajikā anyadeśavāśinah* || 10 bhN *samuparacetaṃ* || 11 N *bhramato* || 15 ΨP *°mātrā tāṃ*, N *°mātrāṃ* for *°mātrāt tāṃ* || Pr *°kṛtāmān* || 16 N *pratyupajīvātām* || N om. *tasya* || bh *pūjāṃ ca gau° ca*, the first *ca* deleted by copyist || N om *ca* before *ḥṛtvā* || 17 M *anay* for *amāy* || 19 M *in* for *saniam* || bhN *atha* (N |) *gatāḥṇena* || 20 N *mantriteṇa* || 21 bhNΨPPrP (not

bhN, ΨPPrM

MBh) °sujana° for °sujana°, A sarasajjanasamelena, corr. from suhr(?)sajjana°, Bh suhrtsujjanasamelena || AΨPPrM bhogādi°, Bh bhogādina° tustena° ||

## Page 65.

2 N °iāraṇa° for °iānra° || After *ut*, ΨPPiMp ins. 9 (i) *kathā*; P adds *śiḥ*; Bh *narāmī kathā* || flourish || 2 ΨP om. *ā* || 4 ΨP *imivattayatuṃ* || M *sakaḥ* for *śakyah* || 8 bhNAΨPPrp *nivāraṇīyāḥ*, M *na vāraṇīyāḥ*, A *suhṛdoḥ kṣēṣapathān nivāraṇīyāḥ*, Bh and Sār. with us || 11 N *tathā ca* || Pi om. *yan* || 13 ΨP *śiṭ* || N *damanaṃ* for *na madanaṃ* || 14 N *ayamtrinaṃ* || Over *ayamtrinaṃ*, gloss in bh: *na phosālāṭe*, and gloss on the last part of pāda 4 *āpatśaleṭe* (or °*le*) *drupaṃ* || 15 ΨP *bhujamgah śa°*; M *bhujamgastastari pi vā* || 16 M *vasanānmukhaṃ* || 18 N *vijñāpyamānā* || M om the words between *paravante* and *bhṛtya°*, writing *urtya°* || M *āyāṭe* for *ayatan* || NPi *duḥkḥapāṭe* || 19 bh *vāhyah*, N *bāhyah* for *grāhyah* || 24 N *simphar āha* || 26 bhN *pūruṣaś carati* || Ψ *tranti*, corr. to our reading; p *carati* || M *bhayāt pūruṣaḥ harṭu vā* || 28 N *pimṣalakaś āha* || Ψ and perhaps bh *śaṣya°*; Pr °*bhahṣya*, ΨPM °*bhahṣya* for °*bhoktā*; but cp Sār 30, 13 || N *kathā saṃ* || 29 N om *sa* before *śasphuk* || bhΨ *śaṣya°*, Pi *śaṣya°*, Bh *trnabhuk*, A with us || N *vedapādā* || ΨPPiMp transp. *pīṣatabhūjo* (Pi add. *h*) *deva°*, but cp Sār. 30, 14 || 30 bhN *bhogyaputāḥ*, ΨPPiMp *bhogyabhūtāḥ*, Sār. Bh with us. A *bhogyabhūtāḥ* || N *tadāpy* || N ms. *evam*, corr by cop to *enam* before *anvītham* || bhNΨPPrM (not ApBh) om *na* before *kariṣyati* || 32 N *jayati dīoke* || 33 In bh gloss on *tejayati*. *twiṃkaroti* ||

## Page 66.

1 N *simphar āha* || bhNΨPPi p (not AMBh) *trām*, corr. in p into *tham* || 4 N *praveśyam* || 5 N *parīśramah* || 6 N *duṃḍukasya*, M *duṃḍukasya* || M *manṣatrasaṃppinī* || 7 L<sup>1</sup> om. *kutah etat* || PL<sup>1</sup> *damana*, om. *kaḥ* || 9 M *anavyairśam* || 10 In bh gloss on *yūkā*: *jū* || 12 Ψ *pusya*, bhNPPiM *puspā*, Ap *puṇyā* for *puṣṭā*, Bh with us || 13 ΨP *saṃpātā* || N *duṃḍuko* || 15 bhMp °*subhūyo°* for °*ni ubhūyo°* || 17 M *daravāsāṭe* for *daravāsān* || 19 Pr *somāyōtā* || 20 N *ma* for *mā* || After *kutah*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutah* and our stanza 257: *uktam ca | ehy āgaccho samāśīṣaṇam idaṃ kasmāc cirāt drśyase kā vāṣṭā him u* (Pr *a* for *u*) *duṣṭaḥ 'sa kuśalam prito 'smi te darśanāt | evaṃ nīvagane 'pi yujyati grhaṃ prāpte satām sarvadā tesāṃ yuktam āśamkīṭena manasā harṃyān gamtum* (*gamtum* being corrected in bh from some other word which I am unable to make out) *sadu || ol 3*. NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc ciram* (!) *drśyase* (Pr °*te* for °*se*) and *prito 'smi te da°*. The

bhN, ΨPPrM

third pāda runs thus in  $\Psi P P_1 M p$ : *ity evaṃ* (Pr *eva* for *evam*) *grāham āgatoḥ*  
*pranayimam ye bhāṣayamity ādurāt*; in d they read *gehāni* for *harṇyāni* ||  
 ABh *kutaḥ gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka* for  
*aneka* ||  $\Psi$  *°māhārāṇi*, corr. to our reading, apparently by cop. || 24 N  
*āsvā, om. dītāni* ||

## Page 67.

1 N *munoratham* || 3 M *athirodhānāyidaṇṇāmayatoyi* ||  $\Psi P$  *°parisalaiḥ* ||  
 4 bhN *sthalaajalajalakecava*°; P *sthalaajalajalakecava*°, M *sthalaajalakecakhherava*° ||  
 6 M ins. *ōsvādād* after *prasādād* || P *ārvādayitum* i so 'bīorūt || 7 NP  
 so 'bīorūt || 8 N *asmachayanād* || 10 M *kāyam* for *kāyam* || M om. *na* ||  
 11 Pr *vi* for *vai* || 12 N ins. *ukṭav* ca before *tataḥ* || 14 p *kurnūmṛtala-*  
*thārake* || Pr om *tuyā* || 17 Pr *rahma* || 19 M om. *vā lū* || 20  
 N *navasaṃgatrāḥ*, M *navasamūgamatatrūt* || 21 N *gudā* for *taḍā* || 22  
 Pr *desakile* ||  $\Psi P P r$  (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradēṣe* ||  
 N *dr̥ṣṭo* for *dr̥ṣṭo* || M *ukrādadhē* for *ukrādāgdha* || N *vr̥ṣcikaḍṛya* i va; M om.  
*vr̥ṣcikaḍṛṣṭa* i va ||

## Page 68.

1 bhN *tiaritarum* ||  $\Psi P P r$  *pr̥ṣṭadeṣam*, p *pr̥ṣṭadeṣam* || 2 Pr *parivartakam*;  
*parivartakam* also A (spelling 'itta'), Bh *parivartitina* ||  $\Psi P$  *dr̥ṣṭo*, N *dr̥ṣṭo* ||  
 3 Bh *lim apr̥ svelajātam* || P *kin̄ci* i *śhadaḥjaraconuḥ* *śrutā* &c || bhN  $\Psi M p$   
*anveṣayeti*, P *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp *tur*, ] 4.  
 The reading of the other MSS. seems to go back to some copyist, who took  
*parivartakam* for the designation of a royal official; but it is a gerund in *am*  
 enlarged by *ka* || Pr *ājavaca* || 4 N *duṃḍuko* || 5 M *dikām* for *dipikām* ||  
 6  $\Psi P P r$  *man̄tavar̄ppuṇā* ||  $\Psi P P_1 M p$  ins. *nāma* before *vidhi*° || 8 After  
*iti*,  $\Psi P P r M p$  ins. 10 *kathā* || 10 N *tyaktā svābhyaṃgurā*,  $\Psi P$  *tyaktā* for  
*tyaktās* || N *bāhyā svābhyaṃgurāḥ* || 11 In  $\Psi$ , a later hand notes in  
 marg the reading which the textus simplicior has in the fourth pāda:  
 [ya]lthā [ā]jū khakkudra[vaḥ] i *iti vū pāthab*. The bracketed akṣaras have now  
 almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12  
 N *pingalakar āha* || M om. *kathom etat* || 14 In bh gloss on *asī*: *gate* ||  
 Bh *kasmīṃśce*, p *kasmīṃśce* || M *°pari*° for *°parisa*° || bhNA  $\Psi P P r M$  *jan-*  
*buko* (N *janbuko*) *nāma caṇḍarava* *iti*, p *janbuka* *iti nōma caṇḍaravaḥ*, Bh and  
 Śār. with us || 15 Pr *sa* *hūdāhūam* || bhN *ḥṣipūm* || 17 In bh by  
 a later hand over *āramegans* in marg. *kutarāṇi* || 18 N *bhayaṃkaraḥ* *āhava-*  
*rasho*° || Pr *pālāyamānāḥ*,  $\Psi$  *pālāyamānāḥ* || 19  $\Psi P M$  (not Pr p) *anupavistah* ||  
 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *nīlikā*° ||  
 22  $\Psi P P r$  (not p) *°saṃyuktam* for *°raṅyuktam* || bh *saṃvarttinah* ||

bhN,  $\Psi P P_1 M$

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1 bh 'syāgamana; N sy'gamanam. corr. by cop. to syāgamana, ΨP sy āgamam, p pyāgamana; Hamb. MSS., APrMBh with us; Simpl. h kutābhāgata; ΨP vyāhite ॥ 3 bhNAΨBh and Simpl. Hh vīpāṇa, in h anusvāra del with gamboge; Simpl. I with us; Pr vāṇyā, M vāṇyā ॥ 4 bhNΨPrMp and Simpl. h vīpāṇa; A and Simpl. H vīpāṇa, Bh vīpāṇa Simpl. I vīpāṇa ॥ 6 bhNΨPr vīpāṇa, A vīpāṇa, Simpl. h vīpāṇa, Simpl. H vīpāṇa; Bh and Simpl. I with us ॥ 8 Pp 'paṇḍarāṇḍāṇā ॥ 9 Pr 'hāṇā ॥ 12 N sthagāṇā ॥ 13 bh ms. ca after 'dhāṇā ॥ N yena for ye ॥ 15 ΨPrMBh vīṇā for vīṇā, A om. vīṇā. Read vīṇāśrīyam with the Ψ-class ॥ 16 Pr pura, om. loh (at the end of a line), ΨPMpBh pura; Simpl. Hh kūtābhāṇā ॥ 19 bh sūhīṇā, corr. by a later hand; NΨ sūhīṇā, but in Ψ corr. by cop. ॥ 20 ΨP'M tāṇāṇā ॥ 22 In bh gloss on vāṇāṇā vāṇāṇā ॥ 24 Pr pātāṇā, corr. to pātāṇā ॥

## Page 70.

1 After lī, Pr adds lī kūtā, Ψ kūtā, with a small lī over the line by cop, p kūtā, P kūtā ॥ 11 flourish ॥ M kūtā 11 ॥ Pr pīṇāṇā āṇā, N pīṇāṇā āṇā ॥ 2 bhNΨP'PrBh vīṇāṇā, M vīṇāṇā, A vīṇāṇā ॥ 3 Pr vī for vīṇā ॥ N vīṇāṇāṇā ॥ 5 N vīṇāṇāṇā ॥ 8 bh arṇāṇā, NP arṇāṇā ॥ 9 Pr om. 'pya ॥ 10 p kūtā ca ॥ Pr jāṇāṇā vīṇāṇā ॥ 11 N vīṇāṇāṇā ॥ 13 Over lī of mārṇāṇā cop of Ψ writes ya; P mārṇāṇā ॥ 14 bhN vīṇāṇā ॥ M vīṇāṇā ॥ 15 In bh gloss on vāṇā: kūtāṇā ॥ Before rakṇā in Ψ vīṇā, del again by cop ॥ Pr ca for na ॥ Pr vīṇāṇā for vīṇāṇā ॥ bh 'pīṇā, N pīṇā for 'pīṇā ॥ 17 In Ψ vīṇāṇā corr. from vīṇāṇā by cop. ॥ 20 ΨP 'vīṇāṇā ca, corr. in Ψ by later hand to our reading ॥ bhN vīṇāṇāṇāṇāṇā ॥ 22 bhN vīṇāṇāṇāṇā, corr. by later hand in bh to vīṇāṇāṇāṇā; in Ψ gloss on vīṇāṇāṇāṇā vīṇāṇāṇāṇā ॥ 23 In Ψ gloss on vīṇāṇāṇāṇā: vīṇāṇāṇāṇā ॥ 24 P vīṇāṇāṇā ॥ 26 bh vīṇāṇāṇā, N vīṇāṇāṇā, ΨPrMp vīṇāṇāṇā, pu being corrected in p from some other akṣara; Bh vīṇāṇāṇā; Hamb. MSS. and A with us. We should perhaps read vīṇāṇāṇāṇā, as the author uses the compound vīṇāṇāṇā p. 137, 13 ॥ 28 bhN ko for ka ॥ 29 bhN vīṇāṇā ॥ M om. mārṇāṇā ॥ 30 om. vīṇāṇāṇāṇā ॥ 33 ΨPrM 'vīṇāṇāṇāṇā ॥

## Page 71.

1 bhN vīṇāṇāṇā; p vīṇāṇāṇā, corrected to ā; M vīṇāṇā ॥ N tad ya vīṇāṇāṇāṇā ॥ 3 ΨPrMp vīṇāṇāṇāṇā ॥ N vīṇāṇāṇāṇā ॥ 4 bhN vīṇāṇāṇā ॥ 9 NΨPrMp vīṇāṇāṇāṇā; M vīṇāṇāṇāṇāṇā vīṇāṇāṇāṇā ॥ 10 bhNAΨPrMp vīṇāṇāṇāṇā for vīṇāṇāṇāṇā; Bh (reading vīṇāṇāṇāṇāṇā) vīṇāṇāṇāṇāṇā with us. Śūr. also vīṇāṇāṇāṇāṇā ॥ 15 ΨP'Pr 'vīṇāṇāṇāṇāṇā ॥ 16 Ψ vīṇāṇāṇāṇāṇā ॥ 18 bhNΨPrMp vīṇāṇāṇāṇāṇā, A vīṇāṇāṇāṇāṇā, Bh

bhN, ΨPrM

*sudhāsakaṇ* ॥ 19 N *drśan* ॥ 22 N *kuḥvaka*° ॥ 23 M om. *darśanāla* ॥  
 N *nvāmittā*° ॥ 24 ΨP *pariśayanūhrōmṛṣṇāś ca* ॥ M om. *evam etat* ॥ 26  
 N *tatra* twice ॥ 27 M *gunayūtinaḥ* ॥ M *ati* for *avighnāni* ॥ 32 N  
*śukrtān yuthū* ॥ 33 bhNAΨPPiMp *asambhinnārthamaryādāḥ*; Bh with us ॥

## Page 72.

1 M om. *uktam ca* ॥ 8 N *kaścid* ॥ 10 N *kṛditaḥ* ॥ bhN 'bhi-  
*varitāte* ॥ 12 M *gunōd* for *gunāśāvanād* ॥ 15 Pr *trādako* ॥ P *tarāṇ-*  
*tikhāṇ*, corr. by cop. to our reading; Ψ *tarāṇakṛtāṇ*, corr. by cop. to *tarāṇpṛtikhāṇ*;  
 M *terāṇpṛtikhāṇ*, om. *udātas ta* ॥ 17 PMp (not ΨPr) *gaṇḍā* ॥ p *gūṇṇi* ॥  
 19 N *pṛthito* ॥ M *sthāpi* for 'sthā *api* ॥ 20 bhN 'bhāvoḥ *saṃ*° ॥ 22  
 N *uṣṣase*, corr. by cop. to *uṣṣate* ॥ Ψp *asmin saṣaṣi*, but Ψ *ma* in margin, *hā*  
 having disappeared with the greater part of the margin ॥ 23 Pr om.  
*viḥaramānayoḥ* ॥ 24 N *ulūhur* ॥

## Page 73.

3 Pr *am* for *alam* ॥ 4 Ψ *ivāhāvāse, vā* being del. again by cop. ॥  
 7 P *atthi* ॥ ΨPPiMp *vane*, om. *padma* ॥ 10 P *priyasudhāt te* ॥ Ψ 'haṇṇa ॥  
 14 bhNΨPPiMp *vanijyāraḥ*°, Bh *vonijyāraḥ*°; A with us ॥ 15 bhN *pra-*  
*tyūḥ kūle* ॥ bhN *prayānukaśupkhāṇ*; AΨPMpBh with us ॥ 17 ΨPM  
*anuvāṇṣito* ॥ N *durnimittam ca*° ॥ 19 Pr 'pyūkaravaṇ, om. *pūṇam*; N  
 'pūṇabāṇam ॥ N *ca ulūlanīdoriḥkotavāsi* ॥ 21 bhNΨPPiMp *a*° *er*° *ca*  
*goṣṭitcād iti*, p *goṣṭi iti*; Bh *ahālacuryū iti*, A with us. Then ΨPPiMp ins.  
 12 *kathā*, P adding "flourish" ॥ 22 P *vajumacittas* ॥ After *sarvathā*  
 (Pr 'lūh) ΨPPi the figure 12 ॥ 24 N *viṣakunbhapa*° ॥

## Page 74.

2 N, misreading the old-fashioned *yh* of bh, which is almost the same as  
 in our specimen, vol. xi, Table II, no. 9, 1 3 b *saṃprekṣitā*°, P *saṃprekṣitā*° ॥  
 3 bhN 'praśneṣu (N 'su° for 'śu°) *saṃmoṣṭtaraḥ* ॥ 5 In bh gloss on *śikṣito*:  
*bhāṇyo* ॥ 7 M *citra*° for *vicitra*° ॥ 8 bhNAΨPPiMpBh *paśūṇyā*° ॥  
 ΨPPiMp 'vinagābhīmāna°; Pr 'malī, om. *naṃ* ॥ 12 N *grūhivittam* for  
*cittagrūhi* ॥ 14 bhΨ *śaṣya*°; A *śaṣsubhākṣyaḥ*, Bh *śiṣyabhākṣyaḥ* ॥ ΨP  
*āṃṣabhho*° ॥ 15 P *cittam* ॥ 16 Pr *vivāhaṇ saṃkhyam ca* ॥ 17  
 bhNΨPPiMpBh 'śiḥḥaṇ, A 'śakḥaram ॥ 19 bh *bhāḍamtaḥ*, corr. by cop.  
 to *tada*°; N *pīḍamtaḥ* ॥ 20 Ψ 'pṛṣṭaḥ, corr. over the line to our reading;  
 P 'nṛṣṭaḥ, M 'tṛṣṭ ॥ 21 M *evam* for *pāṇam* ॥ 22 M *pratisurabhagaṇ*° ॥  
 N *mālatam* ॥ 24 Pr *upahūyairam* ॥ 26 bhN 'rasāśvāḍulubdhā ॥ 27  
 bh *tatkaṇṇavyaḥṇanaparāśa*°, N *latkaṇṇavyaḥṇanaparāśa*° ॥ ΨPPi 'preṃṣṭatāḥ, M  
 'preṃṣṭatāḥ ॥ 28 bhNM *bhāṇṇapṛtāḥ*, ΨPr *bhāṇṇapṛtā*, P *bhūmiṇ pṛtā*;  
 Śār. SPΔ and Bh with us ॥ 29 bhN *roṣo* for *doṣaḥ* ॥

bhN, ΨPPiM

## Page 75

1 bh °śyāmābhasom, N °śyāmāmbhasom || 3 M phalanakatra for phanavakra ||  
 bhN °manoyor || 6 Pr mūrse for lōke || M ca mākhheṣa || 9 N °prak-  
 ṣṇana° for °pramlāna° || 10 M °putiar for °putai || 12 Ψ PPr kālu ||  
 bhNpBh °racitaiḥ, AΨPPr °caritaiḥ, M °varitaiḥ. Our reading is that of  
 Śār || N prem, then beginning of llo, then blank for one akṣara, then  
 cālaya, cā of course being the misread second half of kḥo. In bh this  
 passage has no defect whatsoever || 16 Ψ svābhāvāt, corr to our  
 reading || N vimśateti, ΨPPrMp ganayati for vimśati || 19 M om.  
 kanyuḥ || M ustro || 20 N damanakar || 22 M sāgara° nāma  
 vanivā (!), ΨPPrMp om. vanik; p ms. sārtharāhah after nāma || 23 M  
 mūlyā°, om. loku || N °caulakasya || 24 bh (not N) utakanāma n° || 25  
 Pr celakabham || 26 Pr viṣame °smiṇ for viṣamā, asmiṇ || M nā °smen for  
 °smiṇ || ΨPPrMp svācāntike; the following ar is supplied under the line  
 in Ψ || 28 bhΨ śayam, Bh śayam, A śayāni ||

## Page 76

2 N om. simhaḥ || 3 bhN alus for alha; in Bh the passage is  
 altered. Śār and Simpl. Bh alha || 4 bhNΨP °rūpya; APp  
 with us. In Bh this passage has been altered with the aid of the textus  
 simplicior || 5 N saṣ for saltam || 7 P tamah for tatah || M dāha  
 for cha || 8 N °citta° for °ritta° || P sārtharāhah for °hāt || Over  
 avagatū, gloss in bh jñāta || N avagatobhyanupattiṇā, in Ψ gloss in margin  
 jñātasamāc [the rest -āc 2- torn off with part of marg] || 10 Our MSS  
 except Pr with us paṃcāṣeṣu, corrected by gloss. of bh to paṃcāṣeṣu, by cop.  
 of p to paṃcāṣeṣu, which is the reading of Pr || 11 bhN āpṛakṣayati,  
 gloss. of bh separates gadi from the preceding and the following akṣaras  
 by small vertical strokes over the line || 12 bhNAΨPPrp sūlupto; in  
 Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly  
 as our text; but a corr. adds a second lūṃ over the of paṣṭyathenēti. The  
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke  
 of ne (written र्ने) Hence PL<sup>1</sup> adopting the false correction and taking the  
 prolongation of the r-hook as an ai-stroke, paṣṭyathē lūṃ nati, M paṣṭyā  
 kṛṇ nāti || N simhar || 17 In bh gloss on namōpānayaṭhī am: yūgam ||  
 bhN teṣāṃ for tato || 18 bhN ūcēs for ūcēs || 19 N kṛdayā ||

## Page 77.

1 Pr ins pavatā after bhavatā || N om. paray || 2 bh (not N) āste,  
 M asmiṇ for aṣṭi || N śṛṅgāla || 3 ΨP rinayya || 4 ΨP tistatu ||  
 ΨPPrMp and Simpl H om. gṛham; BhA and Simpl. fh with bhN || 5  
 Pr upadīṣya for uddīṣya || 6 Pr svāmīna || 8 N dīśo for devādeśo ||

bhN, ΨPPrM

11 Over *pāpādharma*, gloss in bh. *he* || Pr *yaty* for *yaly* || ΨPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15 Ψp *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || 18 N *abhyāyapradhānam* || 19 Pr *sva* for *sa* || 20 Pr *pragati* || 21 bhN *sva* for *svam* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmāham* || 24 M *ya* for *ye* ||

## Page 78.

1 bhN *tasmin* *asmābhik* || 2 bhN ins. 'm before *vahni*° || 5 PL' *gasmin* for *tasmin* || 6 N *nābhigandhe* || ΨPrP(not p)M *bharanti* for *vahanti*, but cop. of Ψ adds in marg.: *vahanti pāthah* || 7 Pr *rūcate* || 8 M *tam* for *tām* || 9 bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *muhatī vascchā* || 10 bhN *ksudrāt* for *ksudrogāt* || 11 N *paralokasya pra*° || ΨPrP *asīro*°, M *śarīre*° for *śaśarīro*° || 13 N *bhṛtyeṣu* for *bhṛtyasya* || 16 ΨP(not PrMp) om. *prāptam* || 19 Pr *devasyūpyūyātānā mama* || 20 bh *svargasaktir*, N *svargasaktir* || 21 N *mṛtyo* || 22 In Ψ *padam* corr. from *madam* by cop. || 23 ΨP °*bhakyamū*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

## Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *tram* || Pr *tathānuṣṭītaḥ* || 8 PPrp °*dhānam*, M *prānam* for *piṇḍadhāranām* || ΨPrMp add. *yataḥ* after *uktam ca* || 12 bhN *śvalpakūyaś ca jā*° || Between *śvajāliyaś ca* and *nakhā*°, bhPPi ins. *śāca*, NΨ *śāca*, M *śāva*, p *śāraraca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *drīpi* for *prānāḥ*. This seems to have been, in some previous MS., a correction of the faulty *drīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 ΨPrM *etadātham* || M *saṃsugram* for *saṃgraham* || 17 M °*vasāneṣu* for °*vasāneṣu na te* || 18 N *aparasaratu* || ΨPMp *pradhūm*; Pr om. *śaprabhūm* || 19 N *drīpi* (see remark on 79, 13) || 20 N *sarggarūsaḥ* ||

## Page 80.

1 P *śobhanāny* (om. *vacanāny*) || 3 ΨPrMp *viñāpayāmi* || 4 Pr *yuktam muktam* || 5 bhNΨPrp *nakhāyudhatrāt katham*, M *nakhāyudhatrā katham*, A *nakhāyudhatrāt tat katham*, Bh *nakhāyudhas tat katham* || 7 N

*marasyāpi* || 9 In bh. *vijñāpayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear N with the other MSS. || 12 N *mayobhaga* || 13 bh *pa*, N *pa* for *pi* || M om *nti tūṅ ga* || 14 N *prajjita*, a misreading originating in the old-fashioned form, which *ṇṇ* has in bh. see remark on 74, 1 || M om. *yāṃ gatiṃ* || 16 Pr om all between *ṇayano* and *baharo*, l. 21, inserting the missing text after *ṇjā*, l. 22, and repeating the words from *baharo* to *ṇjā* incl || 17 N om *tah a*, writing *bhahsitoham* || 18 After *iti*, ΨPPiMp add *kathā* || 18 || P adds a flourish || 20 bh *grāhraparicāra* and *paricāra* || 22 N *luṅgeta* (psc in bh resembles *ne*); M *lepaṭe* || bhNPi (in both places, see above, l. 16) *ṇpravaritas*. M *ṇpravaritas*, p *ṇprasāritas*. AΨP with us; Bh *ṇpratāritas* ca || P *ṇvāritas* *tuṇjāvīcārāḥsamo* for *vicārāḥsamo* || 24 P *paricāro* || 25 ΨP *āhah* ||

## Page 81.

3 Pr *pathyodanam* || bh *mahāṃjanastambhāṃ*, corr. by corr. to *mahāṃjanastambhā*; N *mahājanastambhāṃ* || 6 ΨPiP *bhagīnakam*, P *bhagīnakam*; M *bhagīnaka* || 8 In bh gloss over *ṇdupāsurpanam sevā* || ΨPP *evāṇṇa*, in p deleted again || N om *iti* || Gloss of bh in margin *rathakāṇṇāṇṇam* || 10 M *bhahsitavyam* || NΨPPiMp *bhahsitavyam* || 11 N *tateh* for *yatah* || 13 bhN *bhahya* || ΨPPiMp om. *ghṛta*, which in p is supplied in the margin || 14 A *ṇābhavarati*; Bh with us || N *khāṇṇa* for *khāṇṇa* || 15 Pr *kṛtuyā* || 16 Ψ *ṇadatta*, bhN *ṇadatta*, corr. in bh by corr. to our reading || 17 Ψ *ṇpratyakam āgāṇṇam*, but *trā* add. in marg. by cop || 18 M om *ca* after *evam* || M *ṇprīṇṇam* || 19 In bh gloss on *ṇvitasanhiṭyah*. *trptuh* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchasi* ||

## Page 82.

4 Pi *ṇnāsena* || 5 ΨPPiP *tat śrutvā* || Over *karasyāṇṇa*, gloss in bh *āṇṇa* || 7 N *bhavarati* || M *visesam*, om. *visesam bhahya* || 9 N transp. *atha ra* *ṇṇam dūrād eva dūrā* || 11 bhN jump from the first *āṇṇa* to the second *āṇṇa*, l. 12, om. one of them and all between them || 12 Pr *āṇṇam* || 15 After *ṇāṇṇam*, ΨPPiMp add *kathā*; P adds a flourish || 17 M *mṛdu nāṇṇa*, om. *nāṇṇa khāṇṇam* || 18 In bh gloss on *avapasyanti*: *nāṇṇa prāṇṇam* (!), in Ψ gloss by cop. *ṇṇam* *bhavarati* || 19 In bh gloss on *upajāṇṇa*: *dheda* || 21 Pr om *ṇuddhāt* || N *ṇuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr *ṇsāṇṇam* || 27 Pr *sukhāṇṇam* ||

## Page 83.

2 bhAΨPPiMpK unmetrically *drupacuragasacūmarāḥ*, N *drupacuragasamācarāḥ*; Bh with us || 6 bhΨPPiMBh *tathāṇṇa*, A *tathāṇṇa*, N *tayāṇṇa* for

bhN, ΨPPiM

*tad ayy* || bhN *uktam* for *aguktam* || 9 M om. *ca* after *dha* || 12 N *tiduḍbhād* for *tiṭṭbhād* || 13 Between *etot* and *damaṇṇakaḥ*, M ins. *dama-*  
*naka āka* | *katham etat* || 15 bhNΨPPrM *jūṣa*°. Corr of bh writes *ā*  
 over *jū*; ApBh with us. As to the origin of the corruption see the form  
 which *jñ* has in our Table II, no. 9, l. 3 || 17 N *parivṛtā* for *pativṛatā* ||  
 18 N *datukāmābūllophalā*; Pr *°lāvaddha*°; M *°yalā* for *°phalā* || 20 M  
*prasava* || ΨPp *toṭṭibho*. in p corrected || bhN *natv* for *nam* || 21 N  
*prasusvētū* || 22 Pr *abhyarthah* || bhNΨPPr *sa dūram*; correct our text,  
 which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *esa* ||

## Page 24.

2 N *drstvātra* || M om. *durāsadam kopayati* || 3 N *grīṣmātūpas ta*° ||  
 4 N *madāṇḍhasya nūgasya* || Over *°nūga-ya* gloss in bh: *gaya* || 6 Pr  
*maiv*, om. *ti* || M *prabhāke* for *prōbhūtake* || 8 M om. *kumbha* || 11  
 Over *apahara* gloss in bh: *tiṇṇ* || In bh gloss on *matto saḥāsāt* || N om.  
*pādas d* of *āryā* 320 and *ab* of *āryā* 321 || 14 Ψ om. *sō*, but cop. supplies  
 it in marg || 16 N *hānyā* for *kūsyō* || bhNΨPPrMp *bhavisyati*, A *bha-*  
*visyati*, Bh *bhavisyati* || 17 In bh gloss on *hadate*: *karoti* || 18 Ψ  
*vātmanah* || ΨPPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*, ΨPp (not M) *sārā-*  
*sāretī* || *retti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

## Page 25.

2 N *kūsfūbhṛsto* || 3 N *iddūbha* || 5 In Ψ *nāma* added over the line  
 by cop || 8 ΨPPrMp transp. *sara idam* || Pr *anya* || 11 N *vīyogaḥ*  
*du*°, ΨPPrM(not p) *vīyogāt duḥkḥāc* || bhNM om. *ca*, writing bhN *duḥkḥād*,  
 M *duḥkḥān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asty*, ΨPPrM(not p)  
*abhy* for *asty*; Bh with us; A *asty apāyāḥ* || 19 bhΨ *daṃtasamdeśena*,  
 but in Ψ the *e*-stroke deleted again by cop., N *daṃtasamdeśena*; A *daṃtaṃ* |  
*sadaṃsamdeśena*, Pr with us ||

## Page 26.

1 ΨP *pyasti*° for *°yasti* || 2 N *bhavisyati* || 4 ΨPPrMp *°nagarasyā-*  
*pari*°, ABh with bhN || 7 M *śrutā palād*, om. *sannanttyus cā*; Pr ins.  
*am* after *cāpalād* || 8 bhP(not p) *bravan* || Ψ *eva iśrayāt*, corr. by  
 cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *arīṭah* || 11 N  
 om. *°haṃ* || Before *iti*, bhNAΨPPrMp ins. *api* (*hitakāmānām api iti*);  
 Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds  
 flourish || 13 ΨPPrMp *°matis tathā* || 14 bhN *ete* || P *mukham* ||  
 In P gloss by a later hand on *yadbhaviyo: darvaparō* || 15 M *sō kathāṭi* ||  
 17 bhNA *°drahe* for *brade*; in bh gloss over *°drahe*: *brade*, Śār 45, 8 with  
 ΨPPrMp || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after *°vidhātā* || 20  
 Pr *matsyabandhānām* ||

bhN, ΨPPrM

## Page 87.

1 Pr *paraso* || 2 Pr *apicchinnam akṣatasaṃ*; in Ψ, *ari*° corr. from *api*° by cop || 5 N *śāṣṣamānoparita*[corr. by cop to "ta"]*śāṣṣamā* || 7 N *tā* for *vā* || M om. *ā na iḥ* || bhN *cā* for *iḥ* || 8 Pr *pariṇaktura* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhNΨPPiMp *ero* for *esa*; ABh with us || 14 bhΨPPrM *°samete*; ABh with us || 16 bhNAΨPPrM *jalasyāṇṭar*, cp Śār 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitaḥ* for *sthāpitaḥ* || bhN *jalāśyonam*, Bh *jalāśraye*; A with us || N om. *praviṣṭaḥ* || 19 bhNBh *samullasan*; A with us || Pr *°laguṭa*° || bhN *°gaṣṭitaśamraḥ* || 20 Pr *taḥ* for *taḥ* || 21 N *bravī* || After *vi*, p adds *lathā*, ΨPPrM *lathā* ||

## Page 88

1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr || 4 Pr *derah*, bhNp *ra* for *derah*; in N, *h* has been added subsequently || 8 bhN *śāśūnā* for *śūnyam* || 9 bh transp: *gad ā*° me, N with the other MSS. || 11 ΨPPrMp ins. *yan* before *na* || 13 For *bhadr* Pr *t*[this corr. from some other akṣara by cop.]*te*, with *bhī* add over the line || ΨPPrMp *yut* for *yāraḥ* || 14 Pr *āyaputra* || 15 ΨPPrM *samudra* *ugrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudrena* *ugrahaḥ*, corrected by third hand to our reading || 16 M *apudatratmatuḥ* || bhN *samutsakah* || 18 N *prāha* || Pr *prīyam* || 20 P *hṛtā*° ||

## Page 89.

1 In Ψ gloss by cop on *viprud*. *bugḍu*; the same gloss in p by third hand || ΨP *°vāhinyāṃ* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṃcerā* incl, but this repetition is bracketed by cop. || Pr *āśrayathajalpitena* || 2 N *prāka* || 3 ΨPPMp (not Pr) *anirveda* || bhN *°sannibhāḥ* || 5 N om *yataḥ* || 6 Pr *pan*, om. *ruṣam* || 10 M ins. *hṃ* between *api* and *uḥagāu* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samarā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayah*, *jaha* being again corr. into *hi*, the reading being now *samarāyo hi durjayah*; but the corr. adds beneath the line *samudāyo hi*, N *samarāyo* for *samudāyo* || bhN *hi durjayah* for *jayācaḥ* || Hamb. MS. H *batārahaḥ*; Bh *samarāyuk sudurjayah*, A with us || 13 The *s* of *āreṣṭyale* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āredyate* || 15 bhNAΨPPrMp *caṣṭakā*; but cp p 90, ll. 3 and 15. Bh with us || 16 bhN *maḥutāṃ ca virodhena* || 17 M *ṭittibha prāha* || 19 Ψ *°gaḥane pā*°, corr. to our reading by cop. || 20 Pr *saṃtatikāḥ* for *saṃtataḥ* || 22 N *catakayugmoma āśritāṃ* ||

bhN. ΨPPrM

## Page 90

1 In Pr gloss on *puskarā°* by later hand. *śuḍādarṣṇa* (°) || P *śūṇāni* ||  
 2 Ψ *catākayugā*, writing the following *laṃ* so as to cover part of the wrong  
 ā-stroke; P *catākayugālaṃ* || 3 N *sthāpotya°* for *svāpatya°* || 5 M  
*tadadu* [2nd hand adds *h*] *khita*, om. *dukkha* || 8 bhΨPPrMp om. *ca*  
 before *mūrkhāṇāṃ*; bhΨPPrM insert it after *mūrkhāṇāṃ*; NABh Hamb.  
 MSS. with us || 11 ΨPPr *taddukkhāl* || Pr *anertḥo* || M *nṣerātā* ||  
 13 M *upatisvatī* || 15 ΨPPr (not p) *catākū*, M *chatakā*. bh seems to  
 have had originally our reading, but corr. to *catākā*. N with us || N *madāz*  
*ma sam* [*sam* deleted by cop.] *ma samtāna°* || 17 bhNAΨPPrMBh *hṛcid*;  
 see above, p. 32 || 18 bh *vinvarttate*, but *vi* del. by cop. N with us || M  
 om. *visamāsa* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;  
 but with bhNPr the Hamb. MSS. have exactly the same readings as our  
 text, except Hamb. MSS. *hṛtam* for *namam* || Pāda c in M only: *upakṛte*  
*yoḥ* || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and  
 all between them || 23 N *sarpo* for *sarvo* ||

## Page 91.

1 M om. *tathā ca* || 3 Pr *nirrtiḥ* || 4 Pr om. *param* || 6  
 bhNAΨPPrMp *catākayā*; Bh with us || 7 bhNAΨPPrp *catākā*, M *catā-*  
*kām*; Bh with us || 8 N *sāhūryyam* || 9 N *mokṣhā prāka* || N *bhadre* ||  
 10 N *janitūko* || 13 ΨPPr *vikalpyante*, M *vikalyam* for *vikalpante*. In Ψ  
 gloss by cop. *vikalpyam na prōpt[avyam i]tī* 2 *gnāyā*. The bracketed  
 syllables I supply by conjecture. In the MS. they are torn off with part  
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||  
 N *gatā* for *gutū*; M *gatāsyā* for *gatā tasya* || 17 N *nimūlito* || 18 Pr  
*taṭa°*, om. *garhā* || 19 N *jālūkraye* || bhNΨPPrMp *muktrā* for *matvā*, in p  
 corrected to our reading, which is that of A. Bh *gatā* || 20 bhN  
*patitah*, *ta* being corrected by the copyist of bh from *tra* || 21 ΨPPrM  
*nimūlitākṣah* ||

## Page 92.

1 bhNAΨPPrp *catākā*, M only *vata*: Bh with us || After *its*, Ψ adds  
 || *kathā* 18, P *kathā* || 18 || flourish ||, P p 18 *kathā*, M *kathā* || 18 || 2  
 bh *subhṛtsamudāyena*; N *subhṛtsamudāya vinā na* for *subhṛtsamudāyena* || N om.  
*iti* || 5 N *tenāṭam* for *nāṭam* || 7 N *°loha°* for *°losta°*, omitting  
*nicayāḥ* and the following words to *śya* (excl.) of *mahodadhivivrahasya*, l. 9 ||  
 bh *°niścayāḥ* || Pr *pūrayāmih* || 9 N *prāttakālaṃ* || 10 N *nyagrodha-*  
*vāṣi* || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyaṃ* || M *vṛddhā ye*, om.  
*nāṃ te vṛddhā* || N om. *hi* || 22 bhN *kōle kramāt* ||

bhN, ΨPPrM

## Page 93.

1  $\Psi$  *kathācit* || 2 M *āhārātha* || 3 Pr *hanyāsāśeda* || 4 M *kr̥tāhārā* for *‘vīhārā* || 6 bhN *‘bāṃṭha* for *‘bāṇṭhaṇa* (N *‘gyasanaṃ*) || M *na* for *mama* || 7 N *sarīṇi* *vi*° || bhNA $\Psi$ PPrM (not p) *sma*, in A visarga added over the line; Bh with *us* || 9 M *abāsā prāha* || bhNA $\Psi$ PPrBh *kurata*, M *kuruf*. M's reading is to be explained by an av-stroke of *‘तिस्* (i.e. *‘tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10  $\Psi$ PMp *saṃeti*, Pr *saṃete* || M *hr* for *bhavadbh* ||  $\Psi$ PPrMp *ni tarūpenā*° || 14  $\Psi$ PPrP *viśābdkhamatīnā*, M *viśnaskhamatīnā* || 15 I' ins *sa* after *hramena* || N *sarvepi* || N *‘miti*° for *‘māṭi*° || 18 After *iti*,  $\Psi$ Pi *ada kathā* 19 ||, P *kathā* || 19 flourish ||, M *kathā* || 19 ||, p *kathā* 10 (1) || 19  $\Psi$ PPiMp ins. *pi* after *sarve* || N $\Psi$ PPrP only *hanyāsāśikam*, M *hanyāsāśikam*, ABh with bh || 21 M *eka* for *eva* || 22  $\Psi$ PPrM *ākṣarapādaśena* || 23 M om. *‘pi* after *garuda* ||

## Page 94.

1 bhN *saṃyātuh* for *saṃaye tath* || M *‘cyogokam duḥbhay* || 2 N *paturājñe*, corr. from *paturājñya* by cop. || 3 bhN *‘guro* || 5 In bh gloss over *pracchannam*: *guptam* || 6 M *hulāh* (sue!); Pr *hulāh* *ke*, om. the following aksaras to *nagātṛo*, l. 10 || 10 Pr *ta* for *lātra* || 12 Pr *sarvattāh* || N *‘tacam* for *‘tanam* || 13 N *upagata* || 16 Pr om. *tan*;  $\Psi$ PMp om. *ta* of *tan*, writing *munam*; in p *ta* has been supplied by 2nd hand || 19 After *iti*,  $\Psi$  ins *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish ||, M *kathā* || 20, p *kathā* 19 ||

## Page 95.

1 N *prāha* for *āha* || 2  $\Psi$ Pp *abhihiti* || 3 N *garuda prāha* || 5 N om. *na* || 8 M *tatāh* for *tat* || 10 M om. *na* || 11 Pr *kalarat* for *putravaṭ* || N *lābhayan* || bhN $\Psi$ PPiP (not M) *chregam*, A *creyam*, Bh with *us* || 14 N *saṃānūtās* || 16 Pr *ālokyā*. In  $\Psi$ , *avālokyā* has been corr. from *ālokyā* by cop. || Pr *pramāyāśā* || 18 bhN *bhagavan lajjayā* || Pr om. *mayā* || 19 bhN *cchalatām* || 23 N *bhagavātā muktam* for *bhavaratā* ||

## Page 96.

1 In bh, *saṃudrād ā*° has been corr. by corr. into *saṃudrāṅgalakāny*, which is also the reading of N || M *saṅghosāsura*° || 2 bhN *gacchāmāh* || 3 Pr *ānuyāsaram*,  $\Psi$ PMp *āgneyaśaram* || 5 bh $\Psi$ P *‘akitaṃ salatī*°, in bh corr. to our reading by cop. || 8 N *ajūyēti* After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagatas tatrārīhaṭ* || 10 bhNA $\Psi$ PPiMpBh *prastāṅgaḥ* (N *‘nga*). Cp. Śāi. 47, 4, and above, 70, 2. In SP and Simpl.

bhN,  $\Psi$ PPrM

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || 13 N *utthāya* for *uktā* || M *karāṣakāśaṃ* || 14 bhN & PPrM *bhūṃdītau*; ApBh with us || N *kuraṭaka prāha* || 15 bhN *jñāsyasi bhutān* || N *karāṭaka prāha* || 17 bhN *udāmbhasā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamuyo* || N *mstā* for *vsthā* || M om. *vā msthā* || N *yasyeham* || 24 N *damanaka prāha* || 27 bhN *pūvāpakūrināṃ* || 28 PL<sup>1</sup> *anyatra* for *anyae ca* || bh *viḥato*, N *viḥto* for *nīḥato* || bhN *eva* for *esa* || & PMP (not Pr) *bhaviṣyaṃ* || 30 N *caturakopamā* || 31 N *karāṭaka prāha* ||

## Page 97.

2 bhN *°caturakāśaṃku°* || 5 & PPrMp *āścitah* || 8 & PPr (not p)M om *te* || 11 N *svāmi* || N *buddhipravena* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || 13 bhNA & PPr *akṛtoṃ*; PBh and Simpl. MSS. Hih with us || 14 In & gloss by cop. on *tām*: *buddheṃ* || 17 N *varisyaṃ* || PrM *tataḥ*, & P *tata* for *tae* || 18 & PPrMp om. *bho* || 19 N *adhikaḥ* || 20 bh *ḍiḡunālābhena*, corr. to our reading by cop. || 21 & *prāṇaṃ bhavati*, but *yātrā* supplied by cop under the line || 22 N *saṃkūḥaṇṇa prāha* || 23 M *evam dera* for *etad eva* ||

## Page 98.

3 bh *tataścaścatwāka*, the first *śca* del. by cop. || 5 P *°āśtasamayā* || 6 N *caturaka prāha* || N *tuom* for *eram* || 9 & *ulatm* || & PPrMp *eva* for *evam* || & PPrM *pratipanna* || bhN *siṃhamatāhato* || 11 Pr *āha* for *āsa* || 12 N *stevhaṃ* for *siṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *caturagenā°* || 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *ustram* for *uṣtra* || 22 N *vyāpādaya ity* ||

## Page 99.

2 N *deśāṃ gataḥ* || 3 M *kiṃciṃt ta sṛtya* || 5 M *evam aminn* for *etasminn* || bhNA & PPrpBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja* [ja del. by corr.] *kasārtho* || 6 & PPrM *grīvābaddha°* || bh (not N) A & PPr p *°tanatkāra°* for *°ranatkāra°*, M *grīvābaddhokṣhaki* [corr. to *ta*] *ghaṃghaṭhanatkārakāri* || N *saṃgati* || 7 & PPrMp *siṃhaś caturakam* for *siṃ° ja°* || 10 bh & PPrp *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNA & PPrMpBh om. *mūṃ* || 12 N *caturaka prāha* || 15 bhN & PPrp *grhī°* (in bh corr. by cop. from *grahī°*) for *grahī°*, M *gahī°*; Bh *grhīsyāmi*, A *grahīsyāmi* || 16 M om. *pitr* || 17 N *grupaiti* for *°bhgyupaiti* || 20 After *iti*, & ins. *kathā* 21 ||, PPr *kathā* || 21 || P adding

bhN, &amp; PPrM

flourish u ||; p *lathā* 21, M *lathā* : 21 || 21 N *lathānyendri* || 22 N *nirjananānam* || Pr *siāmi* || PL<sup>1</sup> *ea* for *hi* || 23 N *dūrasāho smṛte na śvaset* || 24 bhM *dīrghe*, corr. in bh by corr. to *dīrgha* || N *bāhu* || ΨPrM *pramādināṃ* || 25 Pr *vānīśvarāṃ* || N om. *matē* ||

## Page 100.

5 Pr *ṛitya* || APiM *anāgikṛtāṃ* || 8 bhPrMp *°vikṛtita*, ΨP *°vikṛtita*, N *°vikṛtita*, in p corrected to our reading, ABh *°vikṛtita* || N *śeṣaṃgābhyaṃ* || 9 bhN *kasmād* for *tasmiād* || Pr *apitya* || 10 Pi *karakāḥ* || N *parāspara* || bh *sākṣepaṃ*, the cop. writes 2 over *ks*, 1 over *pa*; N *sāpekṣaṃ* || 12 M *taba* for *latas* || M om. *na nīlatalraṃ* || 16 Over *aiudhinā*, cop. of Ψ writes *yā dharitu*, N *traṃ vidhinū* || M *daṇḍodgama*, ΨPr (not p) *daṇḍodgama* || 19 Ψ'r *sama'at* in Ψ corr. from *sāmma'at* by cop.; P (not p) *sāmerā*, M *sāmerā*, *sāma'at* also Hamh. MSS and ABh || 21 Pr *mūha* for *mūḍha* || bhN *maṃtrapaṭum* || 23 N *sumāḥ* || Pi *daṇḍamaryāṇto* || 27 M om. *sulbhā syat taba* || 31 Pr *satrakṛtā* ||

## Page 101.

2 In Ψ gloss over *śalavatūṃ* by cop. *eleśām* || bhN *apūyāḥ kṛāṇti* || In Ψ, gloss by cop. upon *°yākrānti*. *prasara* || 3 ΨPi (not p) *atibhūmigate*, with gloss in Ψ by cop. *ahamhūṃ* || M *gāto* for *gato* || bhN *ātma* m° || 5 Pr *yā* || bhPr (not Ψ) PMpBh *labūhem*, N *labūhem*, A *labūhe* || Pr *°nigrahū* || 6 bhN *āharṇena yā* || 7 M *sanjagate* || 9 Cop. of Ψ om. the words *tal yathā* &c. to so excl. line 10, but supplies them in marg. || 10 P *°vibhāgme*, L<sup>1</sup> *°vibhāgma*, PrM *°vibhāgma*. The readings of PL<sup>1</sup> are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PiM took it for *ga na*. The first *o*-stroke before the aksara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L<sup>1</sup> took it for the initial stroke of *n* || After *ut*, ΨPiMp ins. *paṃcūṃgo maṃtraḥ* || 11 Over *maṣātyaḥ*, gloss by cop. of Ψ *vinūṣa* || bh *tanḍava*, the corr. writing 1 over *va*, 2 over *da*; N *tanḍava* for *lad abā*; ABh with Ψ || 12 N *vinipūṣas* for *vinipūṣapratihāras*, Ψ *°kūraḥ kūṃgasyulhāḥ cēḍā paṃcūṃgo maṃtraḥ*, the words from *śāyam* incl. to *maṃtraḥ* incl. being bracketed by cop., who writes again *śāyam* and the following text to *°kūṣas* || bhNΨPr (not p) MBh *bhīmanasānūthānam*, A *bhīmanasānūthānam* || 15 N *pūṣayutubakti* for *pā° a° śaktir* || ΨPrMp *eva* for *astī* || Pr *nīkha vṛddhartum* || Bh *utrapitum*, M *utripiti*, Pr *utripitum*, bh *tanḥanīhūṃ*, N *tāṃkhamīkām* for *utripitum*; cp WZKM. xx. 402; AΨP with us, Smopl. MSS. H *utrapitum*, I *utripitum*, h *atrūnāpatum* || 18 N *caluprabodhanam* || ΨPiMp

bhN, ΨPrM

*udāṃbhakrt* || 21 Pr ins. *karam* before *karāṭakah* || M agāt for *agamat* ||  
 23 bhNΨp *nīcamanūnū*°, in Ψ corr. to *nīcamanonv*°, which is the reading of  
 PPrM; in p first corrected to 'no', then to 'tū'; in Ψ gloss: *bharanti*. Sār.  
 SPc, ABh with us. Cp. SPk, n(r) *nāṃcamatānūvarttino*; SmpI MSS. HI  
*nīcajonānūvarttino*, h *nāṃcaganānūvarttino* || 26 P *sapanna*°, N APr *saṃ-*  
*panna*°; Bh with us || 27 N 'pariṣasya || 28 M 'udā'saanmamtrina ||  
 31 Pr *vikta rāpānam* || N *icchāmi* || N *kiṃ na tsi* ||

## Page 102.

1 ΨPPrM om. *kiṃ ca* || M *pvruse*, in Ψ gloss by cop. on *paruse*: *koṭhore*,  
 r torn off with part of margin, e still visible || Pr *adnesyam* || 2 PPr  
*sāzgam*, M *sorygam* || bhN *ca* for *hi* || 5 Pr *śācyena* || 7 bhN *puruṣena* ||  
 9 M *tathā ca* || Pr *bhṛtyagatā* || 10 bhN AΨPPrMp *vināśādheh*; Bh  
 with us || 13 N *gatā* || 15 Cop. of Ψ gloss on *mahān*: *purusa*, and on  
*pranunno*: *prerita* || Pr *dhāratānt* || 19 ΨPr *svāmin* || ΨPrMp *sādguno*°,  
 PL<sup>1</sup> *sādbhuno*° || 21 Pr 'kārmuke || 23 ΨPPrp *ākhyānam*; M om.  
*ākhyānakam* || Pr *āyate* || 24 bh *nagnah*, corr by corr. to *nagna*; N  
*nagnasṛavanako* || 26 N *damanaka prāha* || 28 N *ayodhā*, M *ahodhyā* ||  
 30 M *pratipannā*; in bh gloss on *vipratipannā* *garistōh* ||

## Page 103.

1 M *rājānatah* || Pr om. *ca* || M *vimāhiko* || 2 M om. *ca* after *evam* ||  
 3 M *barhasacūram* || 4 ΨPPrMp 'śramanakas || Pr om. *purīm* || 5 In N,  
*praśna*° by cop. corr. to *praśa*° || 6 N 'drekhūna°, bh 'lrekhūna°, the corr.  
 adding visarga after *dre*, ΨP 'drekvāna° (𑀅 being often written 𑀆 in MSS.),  
 Prp 'dreṣkāṇa° || M 'vitāculu° for 'cintāculuka° || In Pr 'mūla° corr. by cop.  
 from 'mūtra° || 10 N om. *para*° and the following words to *parom* excl ||  
 M *paranittacottāras* || 11 Pr *phala* || bh *jñāsyasi* (in spite of *bhāvān*) ||  
 12 ΨPPrMp om. *ca* after *ekadā* || 13 PrMp *rājabhāvanam* || Pr *anuvīṣyāha* ||  
 16 bhN *tutah* for *gatah*, corr by corr. of bh to *gatah* || 18 NΨPPr  
*pratyavoh* || Ψ *param* [new line] *kau*° || 19 Over *ācārya* and *mahārāja*,  
 cop. of Ψ gloss: *he* || Pr om. *svargam* || 21 N *sārvopyeṇi* for *sarvāy api* ||  
 23 N *rājapāśāntikam* || M *svamina* || 24 ΨPPrM *ekāntopavāsātumantri*°;  
 p *ekāntāsītamantri*°, corr. from another reading || M *nāho* for *tenōho* ||  
 ΨPPrMp 'śramanena ||

## Page 104.

1 M 'vadukamulaṃ || 2 Pr *jaya* || M *jayatu devānōpriya iti* || 4  
 After *īha* N *mahō[rāja sarvadineṣu svarggaṃ gacchāmi] bahūnām* &c; the  
 brackets by copyist || 5 M om. *śrūyate* || 7 N *yud* for *yady* || 8 Pr  
*uktā* || 9 Pr *skṛtā* || 11 ΨPPrM *ati* for *iti*; ABh with bhN || N *tvz*,

then a dot indicating one missing akṣara, then *se*, over *teorase* in bh gloss *tram* by corr. || 14 Pr *kṛmīni ti* || 15 Cop of Ψ gloss over *deva* *he* || N *asmi* for *asmī* || 19 In bh gloss on *prātreśmakā*°: *pūṣṭi* || 20 PL<sup>1</sup> *paśyāsthāham*, M *paśyāsvāhām* for *paśya*, *amba*, *aham* || In bh gloss above *kenāpy adṛṣṭena* *ākāśavānī* || 22 Corr. of bh adds *h* after *vāhmana*, cop. of Ψ gloss over *vāhmana* *he* || M *°gyānrita* || 23 After *parama* Pr repeats the words *vāhmonas tasya vāhmanī* &c. l. 18 to *śrutvā* l 22 incl. || N *°pramodapūnamāna*° ||

## Page 105.

2 NΨPP<sub>1</sub>p *tyajātū* || 3 M om. *nādrtya* || ΨPp *°vācehulyā* || M *śanapayitvā* for *śanapayitā* || 6 Pr *°reśmika* || bhN *rināhotsarām*, in bh corr by corr. || L<sup>1</sup> om. all between *avalokya* and *śatuparodhāḥ*, l || 7 bhN *śavājñā*, in bh corr. to our reading by corr. || 9 ΨPPrMp om. *param* || 10 M *mūḥu*, Pp *mūḥo* || N om. *sarpanya* || 11 N ms *va* before *sai* *is* *sa* || 13 Pr *kurkkuta*°, N *kukuta*°, M *kukuta*° || M *prāptam* || 14 N *°samulbhāva*° for *°sadbhāva*° || N *°saṃśrayaṇī*°, om. *°ya*° || N *°grāhe* || 17 N *uktā* *°sāv* || ΨPPrM *śvaputrayogyaṃ* || 19 ΨPr (not p) M om. *tato* || 20 M *gajyatām* || 23 bhN *°restūrita*° || 24 Pr *abhran* || Pr *sadbhi drśam* || N *ādrśam* ||

## Page 106.

1 bhN *satair*, corr. from *savair* by cop., ΨPr *saraira*, M *savira* for *sorvair*; ABh with us || ΨPPrM *nō*° for *erō*° || 2 M *grahopariṣṭāṇbhita*° || PL<sup>1</sup> *tothā* for *toṣā* || 3 M om. *vuhumbanayā* || 4 PL<sup>1</sup> om the second pāda || 5 bhNPr *kanyā* || M om one *sakṛt* || 6 M *pūrgayārvānīmūlāṇa* || 12 bhN *nāmā* || ΨPPrMp *māhemdra*° || 13 ΨPr *samāyūṭaṇa*, corr. by both copyists from *samāyūṭaṇa*. A with us, Bh *samāyūṭaṇa* || 15 N *śuka* *pāṭha* || 18 N *yama prāṭha* || Pr *kūṭrah* for *kūṭaḥ* || 19 ΨP and first hand of p om *taṃ* after *or*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaḥ* || 22 ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulīlita*° || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* *l iti* ||

## Page 107.

1 After *iti*, P<sub>1</sub> adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || 2 M *kanyākṛta*°, bh *kanyānrtavadavanīyatā*, corr. by cop to *°nrtavaravīnyatā*, N *kanyānrtavadavanīyatā* || 3 M *sā rppena* || 4 ΨPPr *ārābhāḥ* || 6 Pr *paramapurusa* || 11 bhN *anubhūṭam*, ΨPPrp *anubhūṭam*; ABh with us || 12 Pr *pū* *vo sthitas* || 14 N *patnā* || N *vārtā*°, om. *śneha* || 15 After this line Pr adds *kathā* ||, ΨMp add. *kathā* (M adds *i*) 23; P *kathā* || 23 || flourish || 16 ΨPPrp *nagnāśramanagarbhāṇa*, M *nagnāśramanagarbhā* ||

bhN, ΨPPrM

18 bhN *nogaśravanaḥ* || ΨPPrMp *śramaṇako* || bhΨPPr *d-gdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p. 22 (om. *kothā*), M *kathā* 32 (!) || Pr *etun* for *tot* || 19 ΨPPrP *kevalaṃ māṇ°* || ΨPPrMp *śopajñinū* || In bh gloss on *nītimārggōna-bhijñāḥ*: *tvadvidhāḥ* || ΨPp *°mārggōnabhijñāna*, Pr *°mārggōnabhijñāya*, M *°mā-ṇānabhijñāna* || 20 Pr *duritritvaṃ* || 22 bhN *cetaki°*, ΨPPr *civivipi°*, M *vivipi°*, p *vetasa°*, corrected from some other akṣaras, the first of which was *civ*, A *vetaki°*, Bh Śār. α, SP (most of the MSS.), *v ketaka°*. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr *°nāganya* || 24 ΨPPrP 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*, M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

## Page 108.

1 bhN *tarāpaśadasyō°* || 2 ΨPMp *nānamyaṃ*, Pr *nā°namyaṃ* || 3 bh *śūcīmukhyā vāśīśya*, corr. to *°śye* by corr.; N *śuciśukhyā vāśīśya* || 4 N *damanaka prūha* || ΨPPrMp *kathaṃ caitat* || 6 Pr *taś cēhamanītakūle* || 7 Pr *upaśyat* || 9 N *°pradeśāt* || 11 bhN *°dhoman* || 14 N *dharmāni* for *dhamaṭi* || 16 ΨPPrMp *ulvijito*, in p corr. to our reading || 17 ΨPPrP om. *netra*, which in p has been supplied by 3rd hand; M om. *kīranetra* || 19 ΨPPrP *nānamyaṃ*, M *nāmamyaṃ* || After *iti*, ΨPPrM. 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apjātas*, corr by corr of bh to *atijātas* || Pr *°jātas* for *°ujātas* || 24 Pr *°darśitaḥ* || 25 Pr *tv anujāta pītuḥ*, ΨPM (not p) unmetrically *tv anu-jātas ca pītuḥ* || 26 bhN *atijāto* ||

## Page 109.

4 ΨPPr *°saudāryaṃ* || 5 bhNΨPPrM *yaṃ kṛto* for *°lambkṛto*; in p *lam* corr. from some other akṣara, ABh with us || 6 N *idam* for *cēdam* || 8 bhNΨPPrM *dhūpena* p *dhūmena*, me being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us, h *dhūmena* || 9 N *damanaka prūha* || 11 bhN om *asti*; but ep. Śār. and Simpl. || Pr *deśāntorau gatou* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalasagatam* || ΨPPrMp om. *tv*, which, in p, has been supplied by 3rd hand || 15 Pr om *gacchāvah*; N *gacchāvah* *iti*; the other MSS. *gacchūva iti*. This use of the indicative is not rare || 18 Pr *°samakṣa jvalam* || M *vyavaharīṣyāma* || 20 ΨPPrMp *avyavichinnah*, corr. in p to our reading || 22 ΨPPrP *truti°*, M *trudi°*, for *hrāsa°* || 23 Pr *svabhāvārthatayā* || 25 ΨPPrP ins. *nikṣipya*, M *tikṣipya* before *suguptam*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL<sup>t</sup> *asahāyaryasana°*, M *asadayayāsana°* ||

bhN, ΨPPrM

## Page 110.

2 N transp. *śaś api tasya* || 3 M *rāksinaṃ* for *parikṣaṇam* || 4 M *cuturbhū* | *śabāh śataḥ* *apa kim* || 5 M *śaśaśatāny irā* || 12 Over *dharmaśāstrā* in Ψ, and under *dha* in bh. gloss. *he* || 18 M *raṃhātān* for *vivadantān* || 20 N transp. *nyāyāḥ dr̥ṣṭo* || 21 Ψ P Pr Mp om. *gataḥ* || 22 bh N *kṛmāde* || 24 M *vacanāderatū* ||

## Page 111.

4 N *pūjyate* for *yujyate* || Pr Mp *vanadevatā* || 5 N *mamāharaṃ* for *mahat* || M *mahākautukam* || 7 N *sarjūtun* || 8 P (not L<sup>1</sup>) *matpānim gatās* || 10 N *pūrvotkṛtānādhūmasaṃ* [*saṃ* del. by cop.] [*pr̥i* del. by cop.] *deśastha*, Ψ P Pr Mp om. *saṃmudhina* || M om. *sthaśa* || 11 Pr om. *tr̥iṃ* || 12 N *pūnaḥ* for *putra* || 18 M *bakasanūtho* || 20 N ins. *tān* before *bhāṣayan* || 21 Ψ Pp *śaśai vai* || Pr *padpompukhas* || 23 Ψ P Prp *rudgase*, M only *se* || N *baka pūthū* ||

## Page 112.

1 P<sub>1</sub> *ha* for *'ham*, M om. *'ham* || 2 M *śadubhūtopaham* || 3 Ψ P P<sub>1</sub> Mp om. *me* || 5 Pr *'śakavairi* || 9 Pr *dy* for *gady* || bh N Ψ P Mp *'saṃdāt*, A Pr Bh with us || 11 bh N Ψ P Mp *'saṃdāt*, A has a gap here; Bh *'khaṇḍū* || 14 After *iti*, Ψ Mp *kathā* 26, P<sub>1</sub> P *kathā* || 26 || P adds flourish || 17 bh N *dharmaśāstrāḥ pu* || N *'kārmikān*, Ψ P Mp *'kara-nān*, corr. in p to our reading by the copyist; P<sub>1</sub> *nyūdlikānān* for *dharmaśāstrāḥ* || 18 N *śaśaṃ* for *śaṃ* || N *śaśaṃ* ||

## Page 113.

1 N transp. *te sarve* || 2 bh N *vihāṇanoritam* || 4 Pr *pr̥iṭati*, Ψ Pp *jvaliti*, in p corr. to our reading || 5 bh *ākramādayan*, corr. by cop. to *ākramādan*; N *ākramādat* || 7 Pr om. *itam* || 10 M *dharmaśāstrāḥ* *eyēn* || After *iti*, P ins. *kathā* || 25 || flourish ||, Ψ Mp. 25 *kathā*, Pr 29 *kathā* || 16 M *pr̥iṇyayan* for *dr̥iṇyavan* || 17 bh N *khaśaśeś ca* || 18 M om. *kaśāt* || 20 In margin of Ψ gloss on *'lopacirno*; *pūn(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdāt* || 22 bh *vaśiṣṭa*, N *vaśiṣṭa* for *viśiṣṭa* || P (not p) om. *khaśa* || 24 Pr *'viraṣṭaṇa*, followed by *daṇḍa* || 26 N *'damaśaṇa*, Pr M *devadamaśaṇa* || 29 N Ψ P Pr M (not bh p) om. line 29 and page 114, l. 1 ||

## Page 114.

3 Ψ P Pr (not p) M *tava* for *śat* || 4 M *vihāṇaṃ nyūdlikānān* || bh N Ψ P Pr *vāpamālinā*; A p Bh with us || 5 bh N *r̥jir mār̥khaś* against the metre || N *mār̥khaś śaśaḥ* || Pr *tyājāḥ* || 7 N *athenām* for *apy enām* || Pr *enā*

bh N, Ψ P Pr M

'vasthām || M na edīngo for tadāngo || M om. jāno || N tñabhū va || 9  
P kumjaradvat, L<sup>1</sup> kumjarotadvat for kuñjorahrt || 12 ΨPr (not P) nāduko  
(cp. 115, 12); p nāmdvko (sic!) || NM vanikuputrah || 13 Pr °gamana  
cintayāt || 15 bhN ratset || 23 N lakṣmana || N nāraka, ΨPr nāduka,  
p nāmduka (sic!) || 24 N jumps from the first bhakṣitā to the second  
bhakṣitā, om. one of them and all between them || ΨPr nādukah, p nāmdu-  
kah || 25 ΨPPrMp om. sā, which in p has been supplied by 3rd hand ||  
bhNΨPPr p yut for yatu; Bh yutah, A with us || 26 bhN ava for atra;  
BhA with ΨPM ||

## Page 115.

2 PL<sup>1</sup> om. saha || 3 ΨPr nādukah, p nāmdukah || 6 N preyaṃ ||  
8 M om. tathā ca || 10 ΨPM prararttaryō || N bhayādvahā || 11 N  
lakṣmanah putrah || p nāmdukena, ΨPr nādukena || 12 Ψ here nāduko;  
Prp om. nāduko || 13 p pākṣyat || 14 Pr nāduka, p nāmduka || 15  
ΨPr nāduka, p nāmtuka (sic!) || N nāduka prāha || 16 N lakṣmana prāha ||  
ΨPPrMp om. the text between °nāpahrtah, l. 16, and bho lakṣmana, l. 18. In  
p it has been supplied in margin by 3rd hand || 17 N ātathyavāti[ti del.  
by cop.]daṃ || 19 N lohamayitūlām || 22 ΨPr nādukend° || 23 ΨPr  
nādulam || 24 ΨPr nāduko ||

## Page 116.

1 ΨPr nāduko || Pr saḥhyam for satyam || 2 bhNΨPPr upahartum;  
ABh with us || ΨPr nāduko || 3 PL<sup>1</sup> so for bhoḥ || 6 ΨPr nāduko ||  
9 After it, PPr ins. tathā || 27 || P flourish ||, ΨM tathā, 27 || 11 M om.  
kulānvutaṃ || Pr durbhaga || 13 bhNAΨPM vairūpyopahrtās; Pr Bh and  
Simpl. HI with us; Simpl. h vidūryopahatās ca, corr. by corr. to virūpyopa° ||  
bh kāmṭavapuṣaṃ, N kāmṭavapuṣam || N dukkhitah for dukṣhitā || 15  
N tathā ca || 16 bhΨPPrM duścārinayah, N duścārinayāḥ; Bh duścāritryāḥ;  
A with us; Simpl. HI kulāśānāḥ, h asatīnām || 17 bhNAΨPPrM ceṣṭi-  
taṃ, Bh with us In Simpl. MSS. HIh this stanza is missing || bh  
prattater; N prakr, then blank for one akṣara, then tte; ABh with ΨPM ||  
18 ΨPPr karisyate || 22 M mūrkhena sahaśrāṇi vāsoḥ || 24 ab in M  
only. varam jaladhīpābanam || N °jvanāvarapātanam, Pr jvalanāvataṃ[va  
corr. by cop. from ta]nam || 27 N roca for va || N śubhāt for śu° ga° ||

## Page 117.

1 N yātāpy for mātāpy || 2 Pr gavāśīnāḥ || 3 bhN vacā, in bh  
corr. by cop from vacāḥ; Pr girah for vacāḥ || 9 Pr ekasmimścit || 11  
Pr apetaṃ || Pr drūṣyaḥ || N paṃyare || 12 N ūrubdhāḥ || 15 ΨM  
tana, PPr tena for tate || 16 ΨPPrM āgacchantaṃ for āgataṃ || 17  
Pr ākarot || bhN °svōmina, AΨPPrM °svāmin, B svāmin, without madhya ||

bhN, ΨPPrM

18 Bh *atthānaṃ badha vadha vyāpāḍaḥ*; A *tuḥ enaṃ bapdhaṃ 2 vyāpāḍaḥ 2 it.* See 118, 2 19 ΨPPrM transpose. *rājā tat* 11 M om. *śubhacāraṃ* 11  
20 Pr *rājā anyata dā* 11 21 N *āsāyaṃ* 11 23 Pr *'syāthapā* 11

## Page 118

2 Bh *vadha 2 pāḍa 2 it*; A *badha ghāṇata it* 5 After *bhavanā*  
Pr adds *kathā* 11, ΨP add. *kathā* 11 28, P adding 11 flourish 11; M *kathā* 28,  
p 29 *kathā* 11 6 Pr om. *yataḥ* 11 8 N *avavādhyārthi* 11 9 N *damana*  
*prāḥ* 11 11 M only *bhāṃ* for *vanik* 11 N *vanikaputrabhṛtprabhāṃ* 11  
13 Pr *anubhavati* 11 14 bhNΨPPM *rājānti* 11; A with us, Bh *rājānti*  
*mukho bhavān* 11 15 N om. *putrā* 11 Pr *'dukkhaṃ*, ΨP *'dukkhaṃ*, cop. of Ψ  
inserting afterwards *h* before *'kka* 11 16 bhNΨPPM *te cāhutaḥ*, M *te*  
*vāhetuḥ*; ABh with us 11 bhN *sayamukhaḥ*, A with us, in Bh this passage  
is altered 11 18 ΨP *ujjātāṃ*, PrM *no jātāṃ* 11 Pr *cāpāreṇaṃ* for *ca*  
*tvām apy* 11 19 ΨP om. *dukkhena dukkhitāṃ dṛṣṭvā*, but cop. of Ψ adds  
these words in marg. 11 24 M *vagantāṃ* for *hva gantāṃ* 11

## Page 119

1 bhNΨPPrM *kāpy*, A *kāpy*; Bh *ki'pi nubbhi*, in spite of *no khala* 11  
2 Pr om. *it* 11 3 Pr *'mānorathāṃ anuvigāmaḥ* 11 7 N *prasthitaḥ* for  
*prasthitaḥ* 11 N *bhāṇaputro* 11 8 N *taḥ yagā* for *taḥ magā* 11 N *cantati* 11  
9 M *svasvādātaraṃ* 11 10 In Ψ, cop. adds *na* over the line putting  
a small vertical stroke over the preceding *yā* to indicate the end of the  
word. Owing to the small interval between the lines, *na* is not very  
distinct and may easily be misread for *ja* or *nī*. PL<sup>1</sup> indeed misread  
it for *ja*, and taking the preceding separation stroke for an *r*-stroke,  
both these MSS. write *je* for *na*; Pr *ni* for *na* 11 M *bhāṇaputro* 11 18  
M *lagna 'braṇ*, om. *ca* 11 21 Pr om. *saṃsṛjānti* 11 bhNAΨPPrM Bh  
*sahāya* 11 23 ΨPPrM *māggāsennā bhittā* 11 24 Pr *'grha* 11

## Page 120.

1 N *vitānānā* 11 N *poṭṭi* for *'raddha* 11 2 N *'rupaṇa* for *'ratābhāṇā* 11  
5 M om. *ratānā* 11 N *grhita* for *gr' gr* 11 6 Over *ānagata*, gloss in bh.  
*gūyaṃ*; NM *ānagat* 11 7 bhΨPPrM *ullamṭitānām*, N *usamṭitānām*; ABh  
with us (only A *'ti* for *'thi*) 11 8 In N, *'pota* corr. by cop. to *'pota* 11  
10 Pr *yato* for *santo* 11 11 ΨPPrM *tārasvarāṇaṃ* 11 13 N *dṛṣṭvāpratyago* 11  
15 N *ady* for *yady* 11 bhN *'parāpi* 11 17 N jumps from the first *anagata*  
to the second *anagata*, l 18, om. one of them and all between them 11 19  
N *vrirā* for *kārā*, ΨPPr *kāropavarake* 11 22 ΨPPrM om. *ludā* 11 Pr  
*lobhāṇiṣṭāṃ* 11

bhN, ΨPPrM

## Page 121

1 Pr *aroṣyaṃ ga°* || 2 N *śiddhye* || 3 N *avaram* || N *vidāranū* ||  
 4 N *°yodareṣu nipunam* || 5 bhNAΨP *vikṣyamāno*, Pr *vikṣyamānaḥ*; Bh  
 with us || ΨPPrM transp. *sa durātmā* (M *durātmā*) || 6 ΨP *āsālayitī*,  
 in Ψ corr. by cop. from *āsādhyati*, which is the reading of PrM || bhN  
*echinnaratnasattvasaṃśroyaḥ*; ΨP *chinnaratnasattātsaṃśayaḥ*, M *echinnaratnu-*  
*sattātsaṃśayaḥ*, Pr *chinnaratnasabhāvattāḥsaṃśayaḥ*, A *chinnaratnasattāsaṃśayaḥ*,  
 Bh *chinnaratnasattāsaṃśaya* || bhN *ata* for *svata* || 7 Pr *°vidāravīdāraṇa°* ||  
 bhNAΨPPrBh *nistrṃśo*, M *nistrṃśo* || 9 bh *svataḥ*, N *ataḥ* || 11 bhN  
*oti°* for *atkhṛti°* || 13 Ψ na *śu(kṛgyomyośu)kṛomy omīṣām*, the brackets by  
 cop. Pr *esām* for *amīyām*, a reading clearly going back to the ship of the  
 pen of Ψ || NPr *svabhṛtīṣām* || bh *dr̥stum*, N *dr̥stuhm* for *dr̥ṣṭum* || Pr  
 jumps from the first *°vidāraṇam* to the second *°vidāraṇam*, l. 14, om. one  
 of them and all between them || 17 ΨPPrM *°vicāṇanamātro°* || M *mahā-*  
*viśusaṃ* || 18 bh *versasam*, N *cai sāhasam* for *vaiśusam* || 20 Pr *svvara-*  
*pr̥thivīm* || bhN *śaptāḥ* for *pr̥ṣṭāḥ*, in bh corr. by glossator to our reading ||  
 24 ΨPPrM *uktam* for *muktam* || N *bhata°* ||

## Page 122.

1 N *bhāṃdāgūritre* || 2 M *atuh* for *atba* || ΨPPrM om. the text  
 between *melayitvā* and *rājā*, l. 4 || 3 N *saṃgramiṇa* || 5 A om.  
 here the words *mitrodvaye* &c. to *anubabhūva* incl. inserting them after  
*avalokya*, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:  
*mitradvayārppitasarvarājyāṃgabharāḥ svacchamdarvrttir vilāsasaukhyāny anubha-*  
*vati sma*; K *mitradvaye samūropitasarvāṃgarājyābhāracyutā svacchamdarvrttir*  
*vilāsasaukhyam anubhavati sma* || ΨPPrM *°vrttivilāso°* || N *°sauhyaṇubabhūva* ||  
 11 M om. all between *rājāpi* and *svakhodga°* || bhΨP (not Pr) *vānaraṇ-*  
*mativi°*, N *vānaraṇ otivi°*; ABh with us || 12 N *anya* for *atba* || M  
*rāgrhābhyāse* || bhNΨP *nānātarukhaṇḍatam*, M *nānātaruṣaṇḍatam*, ABh *nānā-*  
*tarumamḍitam*; Pr with us || 13 Pr *prathamaramanam* || 14 ΨPPrM  
*bahukusumasugandhiparimalaramaṇīyam* || 15 bhN *gr̥ham* for *saka* || bhN  
*praviśyate* || 17 ΨPPrM om. *śrāntena* || 18 N *svāpinī* || 23 Pr *nivūri-*  
*tum* || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

## Page 123.

1 N *bhramaraprahāram*, om. *m anu* || 4 ΨPPrM *visrabdhe* for *visvaste* ||  
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and  
 all between them || 10 bhN *kataḥ* for *m̐khaḥ* || After *nīpaḥ*, ΨPr add  
*kathā* 29 ||, M *kathā* :, P flourish *kathā* 29 || " || N *karatāka prāha* ||

bhN, ΨPPrM

12 bhNAΨPPrMBh *paśāṅga*° u 14 bhN *antāśr* u bhNΨPPrM *naśva*  
*kārgam*; in Ψ a later hand adds gloss *nīśaṅgam na karoṭi*. A with us; Bh  
*naśvākārga vnaśyati* u 15 bhNAΨPM *sādhu*, Bh *sādhuś tu kā*°; P with  
 us u N *na* for *tat* u 16 M om. *tathā* u 17 ΨP *nyati* (*yā* being  
 written in Ψ as in *jjh*, Table II, no. 12, 2a), P *upsati*, N *nyati* N's reading  
 is a misreading of the old-fashioned "jjh" of bh, which has the same form here  
 as in Ψ in our Table II, no. 9, 3 b u N "bhakti", M *likhanaktonuklopa* u  
 18 First pāda in Pr. *pad ākārgam eva tam akōrgam* u 20 bhN *prabodhi-*  
*śair* u 21 Pr *dhīyate*, corr from *thīyate* u 23 M om *na kartavyam* u  
 26 ΨPPrM om. *ton* u Pr *krodhāmbadhigam* u

## Page 124

2 Pr om. *bhrtasya* u N *prapāśa* u 3 Pr *bruvānām* for *arpānām* u 4  
 N *bhrtā*, M *bhrtayā* u 9 bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrāhmaṇa*  
*sarvabhakṣi*, A *vrāhmaṇaś sarā*° Cp on this stanza SP page lvi u 10  
 bhN *cārāṅgi*, M *vāvaśā* u ΨPPrM *dayamati* u 11 Ψ *prekṣyāḥ*, PPr  
*prekṣyāḥ*, M *prekṣyāḥ* u bh "ābhakṣitāḥ" u 12 ΨPPrM *tyagāḥ sa va* u  
 ΨPPr *krām*, M *cākrām* for *ca kṛyam* u 15 NP *dehīm* for *deham* u  
 18 Pr om. *rājyaṃ* u 20 N om. *api ca* u ΨPPrM *parasā* u 21 bhN  
*cāryapara* u 22 N *pracuramāyulhanāyama* *ca*; cp. Śū. 63, 3 u 23 M  
*veśyāgateva* u M *nrpaṭi* [corr. from *tī*] *ter* u 24 M *athidhūpita eva* u 25  
 bhNΨPPrM *jānāsi*; Bh *jānāti*, om *na*; A with us u 26 N *samavādana*°,  
 ΨPPr *sāmamanadāna*°, M *sāmāmānādāna*° u

## Page 125.

1 bhNAΨPM *viśā*, Pr *viśā*; Bh with us (but *hi* for *ca*) u 3 ΨPPrM  
*nōpadeśyam* u 10 ΨPPrM om. *kṇa* *ca* u ΨPPr *prstāḥ prstā*, M *prstāḥ*  
*prstā* u 12 ΨPPrM *prstāyāḥ* u 13 M om *śreyo vālikahitayā* u 15  
 N om. the words between *drśate* and *vyomni* u 16 M *valgate* u bhN *kha-*  
*dyota* u 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the  
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N  
*bhāvāḥ* u 19 bh *tu* [new line] *tasmād*, N (misreading *tu* for, or correcting  
 it to, *na*) *na tasmād* (vol xi, Table II, no. 7, 1 4 c and 1. 5 a) u 26 bhNΨPPr  
*paravocanam pra*°; Pr om. "nā. ABh with us u M *na* for *na*, P om. *na* u  
 27 M *vicāryabuddhina* u 29 Ψ *prathamatantram*, Pr *prathamatantram*,  
 N *prathamatantram* u After *tantram* ΨPPrM ins. *kathā* u 29 u ΨPPrM  
*ādyaślo*° u 30 bhNΨPPr *snehēti*, Ψ with a daṇḍa and 9 avagrahas before  
*snehēti*; M *laddhumāno mahamā*, A *suehu* *iti*, all these MSS. omitting the  
 rest of this stanza. But cp. the end of the other books. After this stanza,  
 Bh adds: *na nīcayanisanisarggān nara bhadrāni paśyati* | *vyasamabhaḥvā pratis*  
*jambukena vivāṣitā cēti dvātrīṃsatim kṛthā* u flourish u *ślokaśaśre 2000* *iti*

bhN, ΨPPrM

“flourish” *śrī* || Cp. my remark on SPI, I. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 “*saṃparkān*”; ed both MSS. *darśayaty eva vikṛtīm svajunēpi khalo gothū* (417 *valo gatoh*) || After *snehēti*, l. 30, bhN add *iti prathamam ākhyānakam samūptam*; M *parāca* • [• indicating the abbreviation] *prathamataṃtram*; Ψ PPr with us ||

## BOOK II.

Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vasya sunaya*’ excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitroprāptir nāma* || Bh *ādślokaḥ*, Φ *ādyaślokaḥ*, A *ādimaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *lākeṣu mṛgakūrmavat* || 6 M *jana*, om. “*pade*” || Pr *pramudōraupyaṃ*, M *pramadāroḥkaṃ* || Φ *prathamadūroḥyanāma* || APPr MBh Φ ins. *ca* after *lasya* || M *mahōcchrāyo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādupah*); M *nyagrodhapādu salthyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *sākhāsuptanirgoḥ* || Bh Φ *ālmātina-chadaḥ* || 9 N *ttata*° for *hṛta*° || 10 A *viśrabdho* || A *nipātakusumaślāghyaḥ* || 11 M “*yaṃgha*” for “*saṃgha*” || A “*sukhadair*” || M om. *bhūbhāra*, writing *bhrto* || 12 AMBh Φ om. *ca* || M *vāsyayū* [sic!] for *vāyasah* || APPr M om. *prātaḥ* before *prāna*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tañadhustōnanivāsinaṃ* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugrarūpaḥ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakavaranaṃ*; Bh Φ *sphuṭita*°; N *sphuṭiputakata* [ta deleted by the copyist] *racaranaṃ* || bh *udbuddhapimḍakam* || M *udbaddhapimḍiparusaśurīracchaviraktāntanayanaṃ* || Bh “*chaviraktāyutanayanaṃ*” || Φ *iti puruṣaśarīrachaviraktāyutanayanaṃ*, A *raktāntanayanaṃ* || 15 Φ *ūrdhvarūha*° || N om. all the text between *iva* and *sarvopātākānām* (l. 16) || bh APPr M *kūla* || 16 A *va adharmopadeśtaram* || Bh Φ *āgachantam* || Pr *erum* for *ekam* || 18 Pr “*mañdeṣṭayati*” || PPr M *pūṣi* || Bh Φ om. *kiṃ* after *cikrṣati* || Bh Φ *ma-maivārthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahaz scit*, A *aho scit* for *āho scit* || 19 bh N *kutsad* for *kāścid*; Pr Bh Φ om. *kāścid* || A *anyo* “*dhyaṃvasāya*”, MN *anyo* “*syāvasāya*”, Φ *anyo* “*sādhyavasāya*” || Bh *koṭukapurāṣa* || Φ *koṭukapurāṣastham eva* || 20 MBh Φ *vitanya* || A *dhānyakanāvakīrya* ||

BhΦ *vikṛyā* || BhΦ *dr̥sar* for *tato*. Cp. Śhr. 61, 11 || Pr *śilāre* for *nātidāre* ||  
 21 PPrMBhΦ *atha* for *etra* || Pr *nigantās*, M *nigantṛitāps* || 22 BhΦ  
*kanīn* for *kanīdān* || M ins. *kālān* before *kālāhulam* || 24 BhΦ *haṇin* for  
*haṇḍhūn* || Pr *th* for *'py* ||

## Page 127.

1 A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||  
 2 bhN *eva* for *evam* || BhΦ *na kusya kaseiḥ doṣaḥ* || Pr *anyā* for *asya* ||  
 3 Φ *vijñāyate* || 4 BhΦ *vane* for *katham* || P *harimasyāṃsambhavo* ||  
 5 A *anarthakam*, corr. from *anartha katham*, M *prāptodyonartham*, om. *katham* ||  
 6 A *vipattigūḍhamenasām* || M *kṣīmatih* for *kṣyate* || 7 Pr *diveṣṭa°* ||  
 9 BhΦ om. *atha* || P *udyasya* || 10 PPrM *pāsabamāhavarṇa°* (M *°saṃ-*  
*nūlas*, Pr *°saṃkṛtama*) || N *pratyutpannatayā* || BhΦ *urūcu* || 11 Bh  
 om. the second *na bhetyam* || 12 Bh *sarveṣu vyasaneṣu eva*, Φ *sarveṣu*  
*vyasaneṣu* || M *buddhi nikhate* || 13 BhΦ *abhyeti* || 14 Φ *ekacittabhūya*,  
 Bh *ekacittābhūya* || Bh *jālam iha kṛtānagāṃ*, Φ *jālam iha kṛtānagāṃ* ||  
 15 ABhΦ *asamhitacittānām*; but cp. l. 26 f. and śloka 7 a || 16 M  
*prthugrīvā*, BhΦ *prthugrīvāḥ* || N A P<sub>1</sub> BhΦ (not bhPM) *onyonyā* || 17  
 BhΦ (not A!) *asamhitā* || 18 BhΦ om. *katham etat* || 20 BhΦ om.  
*hi* || A *bhāramilā*, N *bhādā* || N om. all the text between *poṣṇaḥ* and  
*svecchayā* (l. 23) || 21 BhΦ om. *ca* || BhΦ om. *prthak prthak* || 22 M  
*mādhyaḥ* || After *pakṣiṇaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)  
*ekvyā grīvāyā* (!) *na dattam tadā*, &c., l. 24 || N om. all between *grīvāyā* and  
*hopāt* (l. 24), the missing text being supplied in the margin || 23 A om.  
*kūṇḍyā* || Bh om. *atha* || P *ardha* || 24 Pr om. *jāhū* || PM *dvitīyayā*  
*grīvayā*, Pr *dvitīyayām grīvayā* || 25 A *mṛtyur evābharat* || 26 Bh (not Φ)  
*vr̥ṣṇimī* || BhΦ *prthugrīvā* || After the first *iti* P adds *1* || *kathā* ||, Pr M  
*1 kathā*, BhΦ *prathamakathā* || Φ adds *1* || BhΦ ins. *ca* after *evam* ||

## Page 128.

1 PrM *itāne bandham* || A *nirbhayapra°* || 2 N om. *idam* || BhΦ  
*idam ity ākulacittāḥ imāṃ* (Φ *idam*) *ślokaṃ* || M *iti cūṭayāt*, A *ity acūṭayāt* ||  
 3 BhΦ *harantē* (!) *te* || 4 PL' *nu* for *tu*; BhΦ *yadā bhūvi patisyanti* (!) ||  
 BhΦ *vāsyam* || 5 BhΦ *anusartum* || 6 A *°bhūbhūgūn upari* || M *ramtum*  
 for *gantum* || N *laghupatanakasya*, om. *ca* || 7 ABhΦ om. *ca* after *laghupa-*  
*tanakaḥ* || Φ sets in again with *vāsyā sunayā°* || Bh (not Φ!) ins. *tu* after  
*Citragrīvāsyā* || A *suṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||  
 Φ ins. *sā* before *durādhye°*, but cop. deletes it again || BhΦ *durabhi-*  
*prāyena*, but cp. 126, 19 || 8 Φ *muhu* (once); A om. *muhur muhur* ||  
 Bh *utsa-*, Φ *utsu* for *utsṛjya* || A *kautukvāśas*; P<sub>1</sub> *kautukaparasya deva*  
*kapota°* || 9 Φ om. *ca* || Bh *ayam ca dūṣṭmī* || BhΦ om. *iti* ||

From 128, 7 bhN, A, Ψ PPrM, BhΦ

M *viṣaṇamārgge vya°* || A om. *jīḍtvā* || A *vikatāśaḥ* | *abivṛt* | *pratimūrttaḥ* || Bh *pratimūrtte* || *avṛt* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāṇyaṃ bhāṇa* || Φ (not Bh) om. *bhavaṃ ca bhāṇyaṃ* || 13 bhN *bhāṇyotā* || 14 M *pumsā* || BhΦ *ca* for *ce* || 16 A *vikāṅgāṃśalōbhāḥ*, corr. by a later hand to *vikāṅgāṇīm eṣa lōbhāḥ* || PrBh *luṭumḥa°* || 17 BhΦ *pratyūrttaṃ* || 18 BhΦ *īdāsmākaṃ* || M *pramudārodbhe na gamanam* || 19 BhΦ *gatas tota ca uttaradīgribhōge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanāmā* || ΨPPrM *mama suhṛd atisaṇeṣa priyaḥ* | *tatra* (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhNA *avalambitāṃ* || A *pāśavimokṣanāya itī* || 21 BhΦ *tikṣāṇāḥ* || A *harinyumūśaka°* || M *tad dḥ lughu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhabilaṃ* || 24 BhΦ *pakṣapātā°*, A *pakṣapātā* || A *harinyo* || Φ (not Bh) *viṣabalaḥ durggam anuṣṛtya* || 26 A *mām etām avasthām*; Pr *mementām a°* || 27 Bh *krutā*, Φ *toṣ*, for *śrutiā* || A *durgāmtara*; Bh *durggāṃptakagataḥ* (!), Φ *durggāṃpturagataḥ* || Pr *bhaṇi* for *bhadra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kūḍy ca*, M *kūḍy va* || A *tu* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathiyotām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *ta* before *satvaram* || N ins. *śrutiā citraṃ* before *tad ākarma* || 30 BhΦ *parīkṣitām* || bh *niskāman*, N *niskāmonnam* || Bh (not Φ) *avṛt* || 31 N *kāriṇaḥ* for *dōyinaḥ* || 32 BhΦ *muhātmanām* for *kṛtātmanām* ||

## Page 129.

1 Pr *atra* for *atha* || Φ *pāśabamūḥa*, Bh *pāśabamūḥam* || BhΦ *aviṣṭam*, then Bh *hiranyāvṛt*, Φ *hiranyo'vṛt* || 2 BhΦ *kathayati* for *kathaya*, *itī* || BhΦ om. *uktaṃ ca* || 3 ΨPM *gasyān va* || Φ (not Bh) *gasmā cānana ca yathā ca ya tvayā ca tva yatra ca śu°* || 6 M om. *tūvac ca* || 7 BhΦ om. *kim ca* || ΨPPrM *kim locanānām* || BhΦ *vikacotpolamṭvisām* || 9 BhΦ *yadāśu* for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *purito* || Pr *viṣṇūḥ* || 12 Φ (not Bh) *pārśvasthīti* || A *duḥā* | *naṃ naiva*, corr. in the margin by a later hand to *daivā tad vanam* || 13 Bh *karayo prabā°* || 15 PrBhΦ *śamīkṣa* || 16 Φ (not Bh) *atī* for *itī* || Pr *meti* for *me matih* || 17 M *saṃghāthuvarty* || 18 BhΦ *vadhyaṃte* || 19 Pr *durnṛti kim* || 20 A om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktā*, Bh *uktivā* || BhΦ *pāśān* (Φ *pāśan*) *na chettum ārabdhāḥ* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāśam* || Bh *pāśuś chi-tāṃ*, Φ *pāśusthitaṃ* || 23 BhΦ *tad ākarma* || M *juna* for *na* || A *śāminā* || 24 M ins. *kaṃ* before *nantaram* || BhΦ om. *bhadra* || Φ *mamaśroṇam* || 25 Φ (not Bh) om. *tat* || BhΦ *kathaya me dāvanmātram api saṃmānam*, then Bh *na karomi*, Φ *ta karoti* ||

bhN *etāvanmōṇam*, M *etanmōṇam* || BhΦ ins. *gataḥ* after *uktam ca* || 26  
 BhΦ *datte* || 27 Bh *vithābhāṣo* || A *kālarāḥ* for *kāhīd* || 30 M *aparāṃ*  
*vo* (read *ca*) *mama* || BhΦ *kadācin mama* || A BhΦ *atha*, om. *cā* || 31 Bh  
*tad avasyam*, Φ *tad avasyam*, for *tan nūnam* || A *narukūpātāḥ* || Ψ PPrM om.  
*uktam ca* || 32 M *thann* for *prabhuh* || 33 Φ (not Bh) *ca* before *sūdati* ||

## Page 130

1 A *haringyāḥ* || Bh *hiranya āha*, Φ *hiraṇyāḥ* || BhΦ *sarvaṃ* for *umaṃ* ||  
 M *svāmin na dharmam* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yaśya* ||  
 M *nriyesu* || 5 Bh *trialokyasthūpi* || 7 BhΦ *svāśaya jagāma* || M *vedam* ||  
 Pr om. *sādhu cēdam ucyate* || 8 bhNAΦ *duḥsādham*, Bh *duḥsādham*, in A  
 corr. by second hand to *duḥsādhyam*, which is the reading of Ψ PPrM. Read  
*duḥsādham* (cp. Pāṇ. III. 3, 36). But cp 131, 26 || M *vyataḥ* for *vai yataḥ* ||  
 9 BhΦ *saṃślyeva*, bhN *saṃślyeva*, Ψ PPr *saṃślyeva*, M *saṃślyeva*, A  
 with us || 10 Ψ PPr ins *ca* after *sarvaṃ* || bhNA *bandhanamokṣam ca*,  
 Ψ PM *bandhanamokṣam*, Pr *bandhanamokṣam*, Ψ PPr M om *ca* || BhΦ *saṃślyeva*  
 for *vismitumanā* || Pr *vyatayāt*, Φ (not Bh) *vyatayāt* || After *vyatayāt*,  
 two leaves are lost in Ψ, which sets in again p 131, 1 is || 11 BhΦ  
*buddhiḥ aho* || Pr *hiranya*, A *haringya*, A with a *śya* and a mis-written *nya*  
 before *nya* deleted by the copyist himself by smearing *śya* and the first *nya*  
 with gamboge || 12 A *haringena* || BhΦ *pratikarṇam* || BhΦ *camcala-*  
*prakṛtir a* (Bh *e* for *r a*) *mīrāsaparaś ca na ca kendrī rāṃcayitṛṇ* (Φ *rāṃcayitṛṇ*)  
*śakyaḥ* (Φ *śakya*) || A *viśvāsam na* || 13 N *vapeitubakyaś* || bhN *tathāpi*  
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *śāster*: *nakṣatrasya* ||  
 Pada d in BhΦ: *svātyudakam samīhate* || 16 M *pūd*, om. *pūda*° || 17  
 BhΦ *tūvad ehili* for *itas tīvat, iti* || 18 BhΦ om. *kakṣat* || bhN *sāriśeṣa*° ||  
 19 N *vāyasa prāha* || 20 BhΦ *tad ākarmya* || A *haringyo* || BhΦ om  
*viśeśād* || Bh *'ṃtallīnaḥ*, Φ *'ṃtallīnaḥ* || 21 M om. *sa*, perhaps owing to  
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *ṣ* (in  
*bhavan* l 10) touches the right edge of the upper horizontal stroke of *sa* ||  
 BhΦ *saṃgataḥ* || 22 NM *hiranya prāha*, N om all the text between  
*prāha* and *bho varraṃ* 131, 2 || PL<sup>1</sup>'s for *'sti*, BhΦ om *'sti* || BhΦ *kūṛyam* for  
*prajojanam* || A om. *sti* || 23 BhΦ om *me* || Pr *ti*, BhΦ *pritiḥ* for  
*pratiṭṭh* || 24 BhΦ om *bandhane saṃjāti* || Bh *bandhamokṣo*, Φ *bandha-*  
*mokṣam* || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first  
*mantrī* and *uktam co*, l. 26 || A *haringya āha*, Bh *hiranya āha* || Bh *bhoktāḥ* ||  
 26 bhAPPrM om. *yo*, bhPPrM insert *ya* before *atmano* || 27 AM *cāpi*  
 for *vāpi* || BhΦ *hāsyatōṃ yāti sa kṣitau* || 28 Φ *asyam*, Bh *asyatām* for  
*gamyatām* || 29 Φ om all between *karosi* and *uktam ca* || PL<sup>1</sup> *karṣyāmīti*,  
 M *karṣyāmī* || Bh *tvayī saha varṣmā* ||

From 130, 11 bhN, A, PPrM, Bh &

## Page 131.

1 BhΦ na hi for *nāsti* || 2 bhNAPM (not P<sub>1</sub>) *vividhaṃ*, in A corr. to our reading by cop. Cp. l. 6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *tto*, is deleted in A by two strokes and gamboge || BhΦ *prōk* for *drak* || 5 N *prāha* for *āha* in both places || 6 Φ *kārananippāditaṃ* || Bh *nippāditaṃ*, A *nspannaṃ* || P *krmitiṃ* || P *tat tad ahepikāraṇānād*, bhPr *tat tad ahepikāraṇād*, N *tat ta rēpikāraṇād*, Φ *tat tad ehopakāraṇād*, Bh *tat tad ... opakāraṇād* || BhΦ om. *punaḥ* || 7 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpānām* and *pativratākulatānām*, Φ omits all between *nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *pāṇḍitamūrkhānām*); Φ then continues. *pativratākulatānām dīya* [cp. Bh !] *jalānalayo devadetyūnām sapāsaya* [cp. Bh !] *māijārānām sapatnyo śiṃhagajjñānām labdhakaharīnām kākolūkāno digambaranām* [cp. Bh !] *saṃjanadūryanānām*, &c Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhNBhΦ *śiṃyubhuk*° || 8 Bh *sāpāsayaṃrājānām* || M om. *ludbhakaharīnām* || N *ludbhake ha*° || 9 Bh ins. *dvijadigumbaranām* before *saṃjana*° || A om. *ca* before *utyavairam* || BhΦ *utyam vairam* (Φ *vaira*) || 10 BhΦ *kendāpi kasyacit* || BhΦ *hatas* for *vyāpāditaḥ* || In A the corr. deletes *ya* of *prānāntāya*; M *prānānta* || BhΦ *varttate* for *yatante* || 11 Φ *akārunetat* (!) || 12 M om. the first pāda || BhΦ *yāti* for *eti* || 13 BhΦ om. *mama* || 14 Bh *arhati*, Φ *arhasi*, for *icchatī* || 15 In bh gloss on *garbhāḥ*: *vesaragadhe*(?); BhΦ *garbhām* || 16 bhNPBh *pānne*, in bh corr. by corr. to *pānner*, A *pānnaḥ* || 17 Bh *uamamoṭha*, Φ *unmoṭha*, bhN *unmamayya*, the second *ma* being deleted in N by cop || Bh *munijaimuniṃ*, Φ *munijemuniṃ*, bhNAPr *munim jaimuniṃ*, P *munim jaimuniṃ*, M *munijaimuniṃ* || 18 Pr *drelātate* || 19 bh *atirusāṃ*, but apparently corr. to *abhirusāṃ* by corr.; N *anirusāṃ*; PL<sup>1</sup> *cetasāṃ mahhirusāṃ*, A *cetasāṃ matirusāṃ* || Bh *tiramyūṃ*, Φ *thiramyūṃ* || 20 N *prāha* for *āha* || 21 Bh *bhuyālobhāc*, Φ *bhuyōlokū* || 22 M *durbhedyuḥ*, A *durbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasamdhīs ca*, Φ *makasimdhīs ca* || 23 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvam*, N neither this figure nor the second *parvam* || 24 BhΦ *viparītānām ca viparītām* || 25 A om. *aparam* || N *pōha* for *āha* || 26 BhΦ add *yatah* after *ca* || 27 Pr *samditasyāpi* || N jumps from the first *viśiṣaṇ* to the second *viśiṣaṇ* (132, 1), om. one of them and all between them || BhΦ *ripo* || 28 Bh *irttaḥ* for *irtah* ||

## Page 132.

1 PPrM om. *lathū ca* || 2 A *tridiśembhena* || Bh *dite*, Φ *dina* || P *diter cābho*, L<sup>1</sup> *diter nābho* || A *vināsita* || 3 BhΦ *suślakṣmendrapa*  
*sāmbhena* || 4 P *nāsaye* *ca* || Bh *sanu* || Bh *pūram*, Φ *pūra*, P *bhuvam*  
*(bhu* being corr. by cop. from some other aksara smeared with gamboge),  
M *kmavam*, A *kūlam* for *plavam* || 5 A *arthabhārena* || Bh *śipā*, Φ *śipār* for  
*ripār* || PML<sup>1</sup> *vajet*, Pr *brajet*, for *gata* || 6 PL<sup>1</sup> *taramtam* for *śadamtam* ||  
7 PL<sup>1</sup> *laghutapanako* || N *cimtavān* for *ci° āsa* || 8 Bh *mativasye*, Φ *- - tiv-*  
*saye* || bh *athavā*, N *atka 'vā*, om. *ta*, but without sandhi with the following  
word || Bh *etasyōpari*, Φ *eva taeyōpari*, bhN *eyśyōpari* || BΦ om. *me* || 9  
N *sūprapādīnam* || Φ (not Bh) om. *bho* || 11 After *danīm*, some aksara  
(*yā*?) has been covered with gamboge in A || A *pratiṣṭāyasya*, corr. by  
corr. from *pratiṣṭāyasya* || Bh *anyathā iham atraīa*, Φ *anyathā matham*  
*atraīa* || PPrM om. *sthāne* || 12 Φ *harinyoh* || bhM *ndyam buddhi*,  
P *ndyam buddhi*, Pr *ndyam buddhi* (continuing *ramcand*), A BhΦ *ndyam*  
*dustabuddhi*, for *ndyam abuddhi*; cop. of Lh deletes the anusvāra, N *ndyam*  
*buddhi*. Siml MS. I has *vidyatharvacandīyam dr̥ṣṭe laghutapanah* | *satya-*  
*vākya* *ca* | H has a gap here, h with l (blunders: *dr̥ṣṭo laghūpattana*) ||  
After *jūyate* BhΦ *yata* || 13 A *"miyah* || 14 PL<sup>1</sup> *nasprho* || 15  
Pr *tadvāyam* || PPrM *vidheyā* for *pratiṣṭāyā* || 16 Read *\*pratyūyito*  
for the misprint *\*pratyayito*. bhNAPPr *pratyūyito*; M *pratyūyito*, BhΦ  
*pratyūymo* || Bh *aparam* for *param* || A *bhadhbuddhiparīkṣanaya*, after which  
one aksara (*tta*?) covered with gamboge; PM *tn* (M *nr* for *tr*) *abuddhiparī-*  
*kṣapārthānam* || 17 BhΦ *tadambūgatam*, A *tadambūke mukṭam me* || AΦ  
(not Bh) *śara* || 20 A *tato* for *tatto* || P *bibheti* || bh *tradyūmyamitā*,  
corr. by corr. to our reading; N *badyūgyumitrapārśvāt*, BhΦ *tradyū* *\*ya*  
*mītrapārśvāt* || 21 N *athāvā*, then two aksaras covered with gamboge,  
then *v āha* || 22 BhΦ *gunavanmitrasamgeṇa*, PPrM *gunavanmitravivāśana*,  
then P *yan mitrarivāśana yan mitram upa°* || 23 Bh *śatīstambūbhībhavatam*,  
Φ *śālistampvābhībhavatam* || 24 N *tadhbakubā*, PPrM *tat śrutvā* || PPrM  
*samālingitau* for *samāgatau* || PPr *laghutapanako*, in P corr. by cop. ||  
25 After *dhavān* (Bh *dhavāna*), BhΦ: *svasvabhāvā* [Φ *ve* for *me*] *cāhīnam* ||  
M *aham ānveṣayāmy e kṛta* (om. *hāram a* and *vam u*) || 26 A *sahāśapukrāntuh*,  
corr. to our reading by corr. || Φ (not Bh) *anuparīkṣya* || 27 bhAPPrM *ka-*  
*matam*, N *mam*, corr. to *m* by cop. BhΦ and Śār. 72, 10 with us || A *"kṣamam"* ||  
Bh *kṛtvā svapuspakṣīṣukātulyām*, Φ *kṛtvāśvuspakṣīṣukātulyām* || N *mamṣami-*  
*peṣam* || 28 bhNPPPr *kīṇyāmīkam*, in Pr corr. to our reading, perhaps by  
a later hand; BhΦ *harinyūmīkam*; A and Śār. 72, 11 with us || M *bhaksatām* ||  
29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *va* for *eva* || A

bhN, A, PPrM, BhΦ

*śāmāka*° || 30 bhPrM °nīta; N °nītaṃ, corr. by cop. to °nīta || Bh *śasamarthyenāpanītān*, Φ *śasāmāthenāpanītān* || P *svosārthyenōpanītabhaksyaṃ bhakṣyatām taṃdūlā itī*, Pr *śasāmāthyenōpanītabhaksyaṃ bhakṣatām taṃdūlā itī*, M *śasāmāthyenopanatabhaksyaṃ bhakṣyatā taṃdūlā itī* || A *bhaksyatām* || BhΦ *bhaksyatāma taṃdūlām itī* || 31 A *tatas tau supritāv api | parasparam | priti*° || BhΦ *parasparasutṛptāv*, Pr *parasparasuptāv* ||

## Page 133.

1 A *vakti ca for prechatī* || 4 Φ (not Bh) *tuksati* || 6 Φ (not Bh) *vachak* || 7 BhΦ om *kim bahunā* || Φ (not Bh) *niramtaram* || M *niramtarikrtvā* || 8 A *ekūntamaitratām* || 9 BhΦ om. *sa* || A *tadupakāraramjitaḥ* (om. *manās*) || BhΦ *tatpaksimadhye*, AM *tatpaksitimadhye* || Φ (not Bh) *sa tadā for sadā* || N *onyathānyasmin* || 11 Φ (not Bh) *vāso* (!) *'apūritanayanuh* (!) || A *amśrupūritanayanah* || A *samāga*, then the space of an akṣara covered with gamboge, the ā-stroke covered with gamboge, and *samāga* corr. to *sumāga*. Then the space of 5 akṣaras covered with gamboge by corr. who writes on it *dgulam uvāca*, the reading of the corrector being thus *samam gadgaḍam uvāca* || 12 Pr *viḍhaktiḥ* || BhΦ *tad yāsyāma atrāham* || A *aham anyatra* || 14 BhΦ *anāvṛstīḥ* || PPrM *mahatī 'ṛstīḥ* || A *jano for nagara*° || BhΦ *babhuksayō pīḍito*, bhN *bubhṛjyōpi*° || 15 PPr *viḥaga*° || M *vihaṃbamdhanūrtiham* || BhΦ *aham atyāsu* [Φ adds *vi*] *śesatayā* || 16 M *videṣam calito* || ABhΦ *tato 'ham for tenāham* || A *karomi*, om *iti* || BhΦ *yūsyāmīti* || A *hirinya* || 17 BhΦ *tahī*, but the *i*-hook deleted in Bh || N *prāha for āha* || Bh *yāsīti*, PPrM *yāsyatīti*, N *yāsyatīti* (!) || 18 ABhΦ *dakṣaṇōpathe*, N *dāksinūpathe* || 19 M °*māṃsakalūni* || 20 BhΦ *subhāṣitagostim* || BhΦ ins. *bhūcaruḥ* before *sukhena* || Φ (not Bh) °*paksaksayaṃ* || 22 BhΦ *tā*, APr *te ye for tūta* || Pr om. *na*, which has been supplied by another hand in margin || 23 ABhΦ *cāpadī samsthitaṃ* || 24 A *hirinya* || N *prāha for āha* || BhΦ om. all between *āha* and *bhok* line 25 || A *apy evāgacchūmi* || A *ato* || 25 A *dukkham* || M om. *sa* || APr jump from the first *āha* to the second *āha*, om. one of them and all between them || N *prāha for āha* || 26 M *tavi for tatraiva* || BhΦ *gatās taṃ sarvaṃ* || Bh *akoṣagatir* || 27 APr *tatrāgamisyati*, BhΦ *tatrāgamisyasi* || 28 Φ *śanar manar* || Bh *māsudvahaśceti*, Φ *māsadvayaśceti* || A *mūnado for sūnando* || 29 Φ (not Bh) *abhyo for dhanyo* || A *samastī*, corr. by corr. to *samam astī*; BhΦ *samo 'stī* || bhN *dharas for dhanyataṃ* || 30 MBhΦ om. *hi* || Φ *sampattādikāni* || N *apustāv for astār* || Bh *uddīyanāni*, Φ *udīyanāni* || Bh *tatas for tat* || P *sakkena* || 31 N *prāha for āha* in both places || 33 BhΦ *cakram* ||

## Page 134.

1 Before *śrutā* Φ inserts *api*, in spite of 'pi after *hiranya* || BhΦ *hiranyōpi* || Bh *prstōpari*, Φ *drstōpari* || bhNPPrM om. *tatprstōpari* and the following words to *sampātōdhanayena* (excl); our reading is that of A (only A °sto°). Simpl. HI: *tatkāruṣṭite hiranya* [h add over line in H]s [H om s] *tatkānād eva tadnpari samānūdhah* [I om. h i] *sōpi sanāh sanāh* [I om. h] *tam ādūya prasthitaḥ*, h *tatt Śrutā hiranya tasyōpari samānūdhā sōpi sapāt tenaiva pracchittaḥ* || BhΦ *samānubhya* || N *sampātōdhanayena* || 2 Φ only one *sanāh* || Φ om *tena sa* || Bh *saha* for *sa* || Φ *tam hradaṃ tam* || BhΦ *pracalita* for *prāpitaḥ* || 3 BhΦ *athāntare* || P *mūsakūḍhitam*, M *mūsakūḍhacitam* [sic'] || 4 N *tuttisṭha*, Φ *tannivasṭha*° || 5 Φ (not Bh) *śīlham āruhya* || BhΦ *tārasa* [Φ *śaṣṭama* *prōvōca* || Φ *mantharakah āgacchan* || BhΦ *bhavanmītram* || 6 Over 'tyālinga gloss in bh. *tiām* || A our reading, corr. by corr. to *āgatyālinggyatām iti* || BhΦ *āgatyā ālinggya* || 7 A om. *yataḥ* || Bh *sakapūrah*, Φ *kīp ramdanah sakapūrah sthapāra* || P *kīpmu*, BhΦ *kīp tu* for *kīmu* || 2nd pāda in A: *kīp suśitalah*, which corr. corrects to *kīp ca caṇḍrah suśitalah* || 8 M *ta* for *te* || 9 Pr *nīpumatara* || 10 BhΦ *pariṇūto* 'sti i iti || Pr *smṛti* for 'si i iti || PPrM *mamāparūtham* (PrM °dhum) *ksamasvam iti* || 11 BhΦ *ṛkṣottun-* *nakaṃ* || 12 N *vihitālingitan*, P *vihitālingyan*; Pr *rihitau lingitau*; M *vihitālingitāsanāra*, om. °linganaṃ *pulā*° || BhΦ *pulakitasrokarana* *vrkṣad* (Φ *vrddhād*) *adhasthoḥ uparīṣṭau cūlmamāntanam vrkṣatam* || 14 A *mantharakah* || P *laghutapanakam* || Φ (not Bh) *bho 'yaṃ ho mūsakah* || BhΦ *bhukṣabhūto* || M om all between *mūsakah* and *mūsako 'yaṃ* l. 16 || 15 BhΦ om. *bho* || N *piśha* for *āha* || 16 PPr ins. *mūsakah* after *mūsako 'yaṃ* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathu dhurā* || A *ra* for *dhurā*; corr corrects *rā* to *śaṣṭo* || A *riverā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || 18 Ψ sets in again here with *khyayū* || 19 A °*parityukhyās* || 20 M *paranivedam* || BhΦ *āsūhya* for *āpannah* || BhΦ *tardmīke* || 21 N *prāha* for *āha* || M om. all between *āha* and *prsto* || Pr *prsto dayāiva ttatāḍā* || 22 Pr *eta tātā* || ΨPPPrBh om *na* || 25 M *pramādūrotham* || 28 N °*gudē*° for °*drava*° ||

## Page 135.

1 M *anna* || M *prāśūṣkaparivārakūṛtham* || 3 *supmayatam*; cp. also Sār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parurāprīya* for *parivṛd* || 5 bhN *anāyāseneva* || 6 ΨP *prūpnoṣi*; Pr *prūpnoti* || N *bhaksyayām* || M *tantram tam* for *tatra* || bh *vrhatsphig*° corr. by corr. to *vrhatsphig*°, ΨPPr *vrhatsphig*°, M *vrhasphig*° || 7 ΨPPr *brūṣakurno* || 8 bhNΛΨPr *āsramam*, P *āsram* for

From 134, 18 bhN, A, ΨPPrM, BhΦ, from 134, 22 bhN, ΨPPrM

*śramam*; M *aśīamam*; Bh with us, M and Bh *upanītavōn*, in Bh apparently corr. to our reading || 9 ΨPPPr *brūtakarnno* || 10 N *brhasphigo*, bhΨPPPr *vrhasphigo*, A *vrhatspigasya* || 12 After *abhyāgatah*, Pr repeats *śūnyam prativacanam prayacchati* || ΨPPPr *brūtakarnna* || 13 ΨPPPr *sālhā-dam* || 14 Pr *rūtiām api* || N om. *iti* || 15 Ψ *yut*, corr. by cop from *yatah* || 16 ΨPPPrM transpose *kasmāc cirūḍ dṛśyuse* and *prīto 'smi te darśanāt* || 17 ΨPPPrM *kā vārttā nonu durbalōsi* || 18 M *samupagatān* || 19 ΨP *harmmāni*, Pr *harmūni* || 21 bhNΨPPPr *prāghunike*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPPPrM *sudanam* || Pr *vr̥thū* for *vr̥śāh* || 23 N *girū* ||

## Page 136.

1 Pr *totrūka°* for *tathaika°* || 2 M om. *yatah* || 3 ΨPPPr *pauro-hatyam* || 4 bhNAΨPPPrMBhΦ *māthūpatyam*, in bh corr to *mūgāpatyam* || 6 ΨP (not Pr) *brūtakarnnah* || N *būtakarna āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyah suhṛt*, M *mamānyah syahṛt* || 8 N *bhikṣāmātram* || 9 In bh, gloss on *karmakarāḥ bhṛtyāh* || N *rtticchedāsanmārjanāli°* || 11 N *veśena* for *vaṃśena* || M *tādayati* || 12 ΨP *kuṭūhalaṃ me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kautūhalaṃ me tasya* || 13 N *vrhasphik*, A *vrhatspig*, ΨPPPr *vrhasphig* || 14 ΨPPPrM om. all between *bīlam* and *nūdhūnosmanā*, l. 16 || 16 N *huddatesau* || 17 N *usmō* || bhN *utvajo*, corr. to our reading by corr. of bh || N *uddham* || 20 That in our text *sāndilimōtū* is a compound, is evident from 140, 15 || 22 ΨP *brūtakarnna* ||

## Page 137.

4 ΨP *devatārccanaparas*, Pr *devatārcanaparas*, M *devatūrtihanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vrāhma[new line]nyoh* || 6 N *unaṃtara-phaladū* || 7 M *tadagraham* for *tad ahaṃ* || 8 bhN *mūṣoddeśena* || ΨP *yathā saktir* || 9 Ψ *bhartsamānū* || M *bhargvayamānāha* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svāditaṃ* || 14 M *maṃdam* 1a 2 || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *niṭyapra°* ||

## Page 138.

4 N *vivekajñai sādananmōya* || 6 bhNΨP (not Pr) *trṣṇā*; ABh with us || 11 ΨPPPrM *mahāñjanaśikharākōrah* || In bh gloss on *krodah*: *varāhah* || 12 N om. *dṛṣtvā* and the following words to *dṛṣtvāpi*, l. 15 excl. || No MS. has the samdhi after *dṛṣtvā* || bhΨPPPrBhΦ *ā karnnāmta*, M *ā karnnāmta*; A with us || 16 P *tathā* for *yathā* || 17 M *prahite* || 21 N *tasminn* for *etasminn* || Pr *°mrtyu* || 22 Ψ *śṛṅgūla* || ΨPPPrM *taṃ deśam* ||

Page 139.

1 N *prārusto* for *prahr̥sto* || 7 N *tatt* for *tat tad* || 13 M *vāpatati*  
*takoṭim* || ΨPPr *bhaks̥itum* || 14 M *tuṣṭapāse* || Pr *tūluprāse* || 15  
P<sub>1</sub> *mas̥umadh̥yenu* || 21 Pr *athāva* || 22 M *cūrnayisyāmnvā* for *cūrna-*  
*g̥tvū* || 24 Pr *sūryūt tape* ||

Page 140.

1 M *gr̥ha* for *gr̥he* || 2 Pr om. *mad̥ye* || M om *sā* || bhN *sāpy*  
*acim̥tayāt* || 3 bhN *naipun̥ye* || 4 bhN *tl̥nām̥ bhog̥yān* || bh *kl̥ptavān*,  
corr by cop from *kl̥tavān*; N *kl̥tapr̥vān* for *kl̥tavān* || 5 M om *luñcit̥a* ||  
6 Pr *arthān* for *atha tūñ* || Φ *sūrpe*, bhNAΨPP<sub>1</sub>MBh *sūr̥ppe* || 7  
M *gr̥ho* for *gr̥hūl* || M *tu* for *gr̥hn̥tu* || 10 M *nava°* for *tad°* || 12  
N *sam̥arthū* || 14 bhΨPPr *saṃbaṇḍh̥enēme*; N *saṃbaṇḍh̥ena me*; M *saṃ-*  
*baṇḍh̥aṇ̥n̥em̥*; our reading is that of ABhΦ || 15 N *ś̥m̥dal̥m̥m̥tu*, with  
a visarga added over the line || 18 bhNΨPPr *tan̥* for *tan*; ABh with  
us || bh *n̥dh̥ān̥odya°*, apparently corr by cop from °*nogha°*, N *n̥dh̥ān̥ogha°* ||  
20 ΨPPr *br̥ūṭakar̥na* || M *j̥n̥ūyato*, om. *te ya* || 21 M *y̥ūbh̥yapariv̥ta* ||  
ΨPM *er̥hasph̥ig*; Pr *vr̥nasph̥igoh̥a* || 22 bhΨPPrM *khanat̥r̥ikaṃ*, N *khan-*  
*at̥r̥ikaṃ*; ABh with us || 23 PrM om. *mayū* || 24 Pr *add̥hi* for *ap̥i* ||  
Pr *caran̥am̥l̥it̥m̥n̥*, M *caran̥am̥l̥it̥ay̥am̥* || NBh *tatp̥ād̥n̥us̥ār̥ino* ||

Page 141.

1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayā* for *tathā* ||  
6 ΨPP<sub>1</sub> *pur̥saṃ dr̥stvā*, M *pur̥saṃ dr̥thā* || M *j̥n̥ūti* || 9 bhNΨPPr  
*bhav̥isyūt*, M *sav̥isyūt*, ABh with us || 10 bhM *cetarac ca?* *c* and *v* are  
often indistinguishable in Jain MSS. || 11 Pr *cih̥naṃ*; N *aj̥ūtakap̥ā-*  
*loc̥h̥naḥ* || 12 *pratyutp̥adaiḥ* all our MSS. including ABhΦ || 14  
N ins. *ār̥adh̥vaḥ* before *pr̥av̥rt̥taḥ*, writing *pr̥av̥rt̥taḥ* between two dandas ||  
16 M *nūṃ* for *māṃ* || 19 M *bhakt̥vū* || M *vās̥ur̥ūṃ* || 20 N °*kap̥āḷa-*  
*ṭil̥n̥* || 23 M *duṃge* twice || 24 Pr °*car̥cino* pr̥ *bhū°* ||

Page 142.

2 M *tā* for *khanat̥* || 4 Pr *any̥agata idam*, M *abhy̥agapta iv̥am* || ΨP  
*br̥ūṭakar̥na*, Pr *v̥ūṭakar̥na* || 5 In Ψ gloss on *asya* by glossator: *n̥dh̥ā-*  
*n̥asya* || bhNΨP *tan̥*, BhΦ om. *tan*, A with us || 7 ΨPM *sth̥ānakam* ||  
8 Pr *v̥iṣ̥itum ap̥i* twice || bhNAΨPP<sub>1</sub>M *acim̥tayam̥s ca* || Bh *adv̥āc̥im̥tayam̥*,  
Φ *adv̥āc̥im̥tayam̥*, BhΦ om. *ca* || 10 N *ma* for *me* || 11 M *sahastak̥irano* ;  
ΨP *n̥ruc̥ch̥āḥaḥ*, Pr *n̥isac̥ch̥āḥaḥ* || 12 N *sap̥ativ̥ār̥aḥ* || 13 ΨP (not P<sub>1</sub>)  
*br̥ūṭakar̥na* || bhNM *bh̥ūyo* only once; ΨPPr *bh̥ūyōpi* 2. A with us.

bhN, ΨPP<sub>1</sub>M

BhΦ om. 'pi || N *tādītum* || 15 M *bhavarann* || 17 bhN *yato* for *gato* ||  
18 Pr om. *yatah* || 19 Pr *parāsavatī* || M om. *yaj jñān* || 23 bhNΨPP<sub>1</sub>M  
*śatru*, in bh corr. to our reading by corr. A with us || ΨPPr *brūtakarṇṇam* ||  
N *kautuhalaṃ* ||

Page 143.

1 Pr om. *ś ca* || 2 N *mūtakam* || 4 Pr *virahita* || M *yathārthēna*  
for *yathā gayāḥ tathārthēna* || 6 M *tata śrutāḥ* || 7 bhN *tato*, P<sub>1</sub> *yatro*  
for *yato* || M *na kūrddasektinarastī* || BhΦ om. *tad*; A *viddhi*, ΨPP<sub>1</sub>M  
*tadvad* for *tad dhṛg*. bhN *tadvim* or *tad dhīn* (as *dva* and *ddh* are often  
identical in Jain MSS); in bh a second hand puts *g* over *n*. The  
reading *tadvad* (ΨPPrM) is a correction, but a wrong one A's *viddhi* is  
evidently a correction of bh's reading || 8 N ins *yatah* after *uktam ca* ||  
10 Pr *grāmā kusari yathā* || 11 BhΦ *kākaravāḥ*, PL<sup>1</sup> *kōkasavāḥ* || 13  
M om. *hi* || 14 M *śrīgunānām* || ΨPM *prakāśanī* || 16 M *pravṛṇam* ||  
18 M *vidhāvā* || 19 M *vakto*, APrBhΦ *vyakte* || M *ṛptaḥ* || 20 ΨPPrM  
*va* for *api* || 21 bhN om. *vilapya* || Pr *tat saṃnūlānaṃ* || 22 N *vyarthah-*  
*samaḥ* || 23 ΨPP<sub>1</sub>M om. *ca* before *te*, writing *tatas* || PL<sup>1</sup> *madbhūtyā* ||  
24 bhN *samartho*, ΨPPrMBh *'samartho*; A with us ||

Page 144.

1 N *tat kim anena* [new line] *kim ārādhitena* || 4 M *svāśvānī* || ΨPPr  
*chatraṣimbhīh* || 5 M om. *tesāṃ*, writing *cacau* for *vaco* || bhN *durga-*  
*pravisto* || M *yāvat nirdhata kṛpī* || 10 ΨPPr *mānodbhāsam* || N *hāsam*  
for *hrāsam* || 11 N *viṣṇubhavanṭī* || 13 N *°paṃditāṃ* || N *ḍṛśāṃ* ||  
14 M *kṛtāntāpahataḥ* || M *prāyadyate* || 18 M *manvitraṃ* for *sanmitraṃ* ||  
19 M *sarvasūna*; bhNΨPPrM *sarvasūnyam* (M *°sūna*) *darudratā*; cp. SP II,  
32<sup>1</sup> A *sarvasūnyam darudratā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyam darudrasya* ||  
24 N *api*° for *atī*° ||

Page 145.

1 M *yasya ḍṛśaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the  
line by cop. || 6 After 83, A ins. this śloka: *mānam udrahatāṃ puṃsām*  
*varam āpat pade pade | jīvitaṃ mānamūlaṃ hi māne mlāne kutaḥ sukhaṃ* || That  
this did not originally belong to our text is evident from K, which has  
interpolated it in a wrong place. The order of the pādas in this MS is  
as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our  
śloka originates in a marginal addition. It is missing in our other MSS.  
including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As  
BhΦ only seldom number their stanzas, it is evident that the copyists copied  
these numbers from their originals || N *°cchanna* || 7 N *acmīlayat* ||

bhN, ΨPP<sub>1</sub>M

ΨPPrM om. *punar apy acintayam* || M *āpun* for *ap* || 8 bhNΨPPrA *dāva-nihkuthita°*, in A corr. by corr. to *dāta°* or *dāna°*. M *dāvanihkuthitanvacaḥ*; Bh *dāvanihkuvitasya ca*, Ψ *dāvanihkucitasya ca* || 9 P<sub>1</sub> *avagraha* for *na cā* || 14 M om *arthitvam hi ma* || N om *na* || ΨPPrM *rastrampuram* || 17 M om *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *param* for *varam* || M *°niveṣitaḥ*, corr. to *°niveśato* || 23 ΨPPr *gunguhalatān*, M *gungunguhalatān* || 24 bhΨPPrMBhΦ *khala* for *khala*, in bh corrected to our reading by corr A with us, but corr. by corr. from *khālāyanūt* || ΨPPr *prārthaur* for *prāptaur*, M *prārāptaurr athaur priyam kṛtavān manah* ||

## Page 146.

2 ΨPPrM ins. our śloka 88 after our 89, but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh *'py arthito*, N *'py arthibho* || 5 M *śūnikṣaram* for *dina* || 8 N om *na ca* || 12 N *parapideni°* || 13 M *devitya°* || 14 M *centi carapakṣaḥ* *parāpannābhogī* || 15 N om. *yan maraṇam* || 16 ΨPPrM om *tad eva* || N *vrhatsyāga°*, ΨPPrM *vrhasphiga°* || 19 N *hate*, then a begun *ya*, then *ro* for *kāturo* || 21 N *upāgatasya* || 22 bhN *petikām* || 23 ΨPPrM *āyukṣesatayā* (M with *danda* between *°yuk* and *°se°*) ||

## Page 147.

2 bhNΨPPrMBh *daivo*, A with us. See 151, 7; *daivo* however seems to be the genuine reading, as *dava* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā nu ca viśmayo me*, but see 151, 10, in bh a first *ca* is inserted after *śocā*, but deleted again by cop || 5 ΨPPrM *so 'bravī* for *hiraṇyāḥ kalhoyati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakasatena*: *rūpasyā* || 11 M *sailattena* || 15 bhN *nirbhatsya* || 18 N *latsa nagara°* || 19 P<sub>1</sub> ins *hi* before *kenocid* || 20 PL<sup>1</sup>PrM *tiēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *na*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *manusyēti*, PrBh *manusya ity*, A *manusyo iti* ||

## Page 148.

3 Pr *prasiddhanāma* || 4 ΨPrM *kunṣyā*, om. *rōja* which the cop. of Ψ adds in the margin || After *candramati*, M *yā cakṣmin divase*, &c. l. 5 || NP *nāmāti°* || 5 NPr *nirīkṣyamānā* || 6 N *manorathas* || 7 Pr *kusumabāṇāhatayā* || 8 N om. *tayā* || Pr *nirjarasakṣi* || 9 M *sa* [new line] *saka* || 10 M *dogvod* for *yad* || ΨPPrMBhΦ *avadāmtike* || 12 ΨPPrM

bhN, ΨPPrM

*mañṣatikē* || 13 bhN *samesyati*, ΨPPr *samesyoti*, ABh with us || 14  
Cop. of Ψ supplies the words *yady avayam* to °*bhikṣitam* incl in marg. || Pr  
*tatrāvagamṭaryam* || 16 M *tayū* for *tiyā* || 23 M om. one *yeṇa* ||

## Page 149.

2 M *kautukin drstakahṛdayas*, ka being struck out, bhNΨPPr *kautukāt hrstahṛdayas*, ABhΦ *kautukāvistahṛdayas*. Cp. our Introduction, p 34 || Pr  
*avalambyādhiṇūdham* || 5 Pr ins. *toyū* after *āsritayō* || M *tadāṅgajamga-*  
*jamsajātaharsaṁomāpristagātrayoktam* || bhN °*mōtrayānṛakṭayō* || M °*gūtrā*°  
for °*mātrā*° || 6 N *mamā ātmā* || Pr *ābhya* for *ātmā* || 10 N *stonbhito-*  
*turoṁ* for *sta° tra°* || 12 M *rad* for *yūrad*, bhNA *daṁḍapūsakah*; M *daṁdra-*  
*pāsikā*, ΨPBhΦ with us, cp 151, 2, 9 || 13 bhNΨ *akulaś*, in Ψ corr. by  
cop. to our reading || 16 bhNA Pr *daṁḍapōśakenā*°, M *daṁḍapārśakendbhi-*  
*hita*, ΨPBhΦ with us || 17 Pr *samiti*° for *sa mati*° || 18 N *tasyāḥ*  
*raksakasya*, bh °*vinayavati*, N °*avinayavati*, Ψ *avinayavati*, P *vinayavati* || 24  
bhN *bravisi* ||

## Page 150

2 M *asakṣaḥ* || 3 ΨPPrM °*phalam bhavati* || 4 bh *nirbhatsya*, N  
*nirbhatsa* || 8 M °*grhadvāravaravṛttamāṁḍapa*° || M °*mala*° for °*māṅgala*° ||  
9 Pr *dvatvā* for *hatvā* || Pr *pranammu jṇannako*° || 11 Pr *pranamyā* || M  
*disyo diśam* || N *janmuh* || 14 M *mahāsūhasatikatayā* || 15 bhN *nirbha-*  
*tsitarān* || M *apayūte* || 16 Pr *abhikrūṇte* || 17 ABhΦ *ta*, Pr *nol* for *taṁ*.  
But *taṁ* is evidently a prakṛtism; cp the Introduction to this volume, p. 32 ||  
18 bhN *prasara*, P *svasura* || ΨPr *tvayānutistitām*, P *tvayā °nutistitām*, M  
*tvayā °mutisvītām* || 19 M *pradatiśatbhi* for *pradattā, it* || 20 bhN  
°*palāyato*, ΨPPrM °*palāyamāno*; ABhΦ with us || 21 Pr *edaṁ* for *idaṁ* ||  
23 PPr *prūnasamśayā iksitā*, a misreading easily to be explained by the  
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPPr *grhṣyati*, Φ  
*grhṣyatēti*, Bh *grahṣyatēti* || Pr *vārttāyatrekena* ||

## Page 151.

1 bhN *saṁjātah* (N om. the ardhadaṇḍa) *mahā*° || bhN om. *taṁ* before  
*vārttā*° || 2 ΨP *karmma*° for *karna*° || A *daṁḍapūsakaduhitālapr*, BhΦ  
*daṁḍapūsikasutāpi* (Φ °*sutō °pi*) || 4 ΨPPrM om. *svayam* || ΨPPrM  
*tatrāgataḥ* || 6 M *manuṣaḥ* || 8 AΨPPrMBh *darvōpi* || ΨP *tuṁ*  
for *taṁ*; cop. of Ψ supplies *laṅghayitum* in marg P has it in the text || 9  
bhN °*pāsika*°, ΨPPrM *daṁḍapūsika*[P adds *ḥ*]*sutā°* *bravīt*; Bh *daṁḍapūsikasutā*  
*aha*, Φ *daṁḍapūsutā āha*, A *daṁḍapūsakaduhitālabravīt* || 11 N *na vīma-*  
*yoma*° || M *vaṁḥkaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPPrM

bhN, ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabāhumānūṃ* || 16 ΨPPr *upabhumjamānah* ||  
M *upabhumjamānamukhendā* || 18 After *ityāli*, ΨPPrM || 4 *kathā* ||

## Page 152.

1 N *tathā ca* || 2 Pr *mānasyaṃ* || 3 bhN °*pānasya* || ΨP *upā-*  
*nadvūta*°, M *upānadūlha*°, a reading easily to be explained by the form of the  
respective aksara in Ψ || M *carmamarṛttaiḥva* || 5 N *hare prāpte* || bhN  
om. 'py. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put  
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for  
91.92 corresponding to our 98.100) agrees with this transposition || 8  
bhN *ti* for *te* || bhM °*lutumbini* || 9 bhNΨPPrM *āvūlayati*, ABhΦ  
with us || M *ya kṛṣṇe* || 10 All our MSS incl. ABhΦ *asatyāny* || 11  
bhN *parigrha*° || M *kṛṣṇe* || NPr *nirvṛttim* || 13 In bh a gloss on  
*kuśa-darbha* || ΨPPrM *edpi* || 14 M *ninam* for *dinam* || 15 Pr  
*śadbhīyāṃ yat trayodheś ta*° || 19 bh *śravyaṇa*, cori. by corr. to *śrāvyaṇa*, N  
*śrāvyaṇa* ||

## Page 153.

2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for  
*'tra loka* || 5 bhN *svavaconam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* ||  
10 N *samagoraga*° || bh °*māgaṃtaṃ* || 11 Pr om. here lines 11 to 13  
incl, inserting them after *pū*, l. 15 || Pr *āmadhyāhnaḥ*° || 13 ΨPPrM  
*'sevakā* for °*setikā* || 14 ΨPPr *tasyā* || bh P °*nukuryāt*, but in bh corrected  
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *sama-*  
*svadayatum* || N *t* for *yat* || bhN *svadeśahpari*° || 22 M *sa viśayaḥ* ||  
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *dūlkāḥ* (for  
*mandūlkāḥ*), l. 27 || 25 *arthinām* all our MSS but A (see on l. 24) incl BhΦ.  
The lion being represented in this stanza as the king of animals, the  
*arthināḥ* must be understood as his followers, such as Karataka and  
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but  
*atmanāḥ*, cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrnna-*  
*thirvūmdrajāḥ* || 28 Pr *bhodyogaṃ* ||

## Page 154.

2 bhNΨPPrM *kalāvṛdhijñam* [N °*vidhijñam*], in bh corrected to °*va-*  
*dhajñam* by corr. ABhΦ with us. Cp Śār. 88, 4 || bhN *vyasanesv*, cori. of bh  
*vyasanesv*, P *vyasanepy*, a misreading easily to be explained from the form of  
the aksara *sva* in Ψ; bhNP *aśaktaṃ*, Ψ *asaktam*, but *śa* written by cop. over  
*sa*. M *vyasanethuśaktaṃ* || 5 ΨP *acavalam* || N *avivādinam* || 6 M *era*  
*vītā bhavati* || 16 A with bhNΨPPrM. After l. 16 BhΦ ins *sthānabhraṣṭak*  
(Bh om. *ḥ*) *hi śobhamte* | (Bh om. *i*) *simhā* (Bh adds *ḥ*) *satpuruṣā gajūḥ* || N

bhN, ΨPPrM

*śobhyanṭe* || 18 M *saṃsthānam* for *stāṃ sthānam* || bhN *parityaḡget*, corr. by cop. of bh to our reading || 19 N om. *it* || 20 M *rūparatyās* || 24 Pr *urhuspatih* || 25 Pr *śilaparākrama* || 30 M *bhuvatiḥhale* for *labhate* ||

## Page 155.

1 Pr *valmīkṛmga*° || N °*saṅga*° for °*śṛnga*° || 3 N *nātināoz*, Pr *nātinācam* || 5 ΨP *madaḥ te*; Pr *ki mulas te* || 7 Pr *yauvunā dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasamsthāni*, Pr *navasamkhyāni*, A *navasagāni*; BhΦ with us Op. Śār 89, 18, and SP II, 25.—*saṅga* and *śaṅga* are often confounded in the MSS., and as *ś* is often written as *kh* in North-western MSS., *khyā* and *gyā*, *ga* interchange very often || ΨPM insert *ca* before *yositaḥ* || 11 N *prānasyopi* || 12 N *cittasya* || 14 bhN *gehe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tra* for *daivam evātra*, BhΦ *duivam eva*, om. *utra*; A with us. But see our note on 147, 2 || 21 N *nābhyan* || 22 ΨPPrM *lābhaḥ paramaḥ* || 23 M *hrṣṇā* || 28 P (not L<sup>1</sup>) om. *lābho 'sti* || 29 N *vicaṃ*, PL<sup>1</sup> *cittom* for *vittam* || bhNPr *vināśa* for *vināśi*, corr. by cop. of bh to our reading ||

## Page 156.

1 N ins *hi* after *kāryatātvaṃ* || Pr *kimcid* || ΨPPr *dhanabhogābhāgaḥ* (P °*na* for °*naḥ*) || Ψ *hicic ca*, P *kimcic ca* || 3 °*śyōpārjanam* all our MSS., but cp. 157, 15 || 5 ΨP *kathurū* || 7 NBh (not bh) *somaliko* || Pr *vāyaḥ* (om. *tantu*) || N *tanṭurūyusak* || 8 N *ca śāstrāni* for *vastrāni* || 9 ΨPPrMBhΦ °*nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kolikās* || 12 N *avadhāranakam* for *adhā*° || 14 M *mithyātha galpitam* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhavad* || 16 M om. *bhavad* *ca bhāryan* || 19 ΨPPr *māturam* || 22 NPr *chāyātapo* ||

## Page 157.

1 N *tasmād atrava karma tiṣṭa tiṣṭa* || 3 M *saṃthapadyate* || PL<sup>1</sup> *samprapadyamaparitṛyaktam* (l 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na for ca* || 9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nōpālānābhyaḥ*, ABh with us || 14 M *varitavyam*; all the other MSS. incl. ABhΦ with us || 15 °*śyōpārjanam* also ABhΦ || N *evanānāsatatrayōpārjanam vidhāya* || 16 bhN *prati sthitaḥ* || 20 Pr *krodhasaraktaṃ locanam* || 21 M *karitavyam* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vyavasāyinām* ||

## Page 158.

1 bhN *tathāśya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvad asau* || 3 bhN *anvīyati*, Pr *anveyati* || 5 N *ca* for *vū* || 6 N jumps

bhN, ΨPPrM

from the first *bhūyo* 'pi to the second *bhūyo* 'ps (l. 7), om. one of them and all between them || The words *totra* to *pacalīlāh* incl are om in the text of Ψ, but suppl. by cop. in margin || Pr om *ca* || 7 M *antyaḥḡgenaiva*, ΨPr *anyamāḡgenaiva* || 10 ΨPr *edaṃ*, M *idam* || 13 M *varttaḥ* for *karṭṭh* || 14 P *bhojanād rīe* || 16 bhNAΨPPrM *karmma*; but in A some aksara smeared with gamboge after *karmma*; BhΨ *karmman* || 17 ΨPr *upalaṃbhayasi* || 18 N *somalīko* || 23 N *somalīka* ||

## Page 159.

3 N *somalīka* || N *prāha* || ΨPPrM om. *taḥ* || 5 M *nāma sti* for *nāsti* || N *somalīka* || 7 In M pāda 1 runs thus *virūpukṛtīno* 'pi || 10 bhN *subhaddhan* || M om. *pataloh* || N *patano* || 11 bhN *nirīksito* || ΨP *daka* *varṣāni ca pañca ca* || 12 M om *so* 'bravit || 14 P *pratābādīrṃno* || bh *saṃlāḥ*, corr by cop. to *saṃlāḥ*, which is N's reading. ΨP *saṃlāḥ*, P *saṃlāḥ* with following danda || 16 bhN *marakṭa* || Pr *śiṣpānigrā*, M *śiṣpānigrāni* These readings evidently go back to that of Ψ, which has *śiṣpānigrā*, with 2 over *ni* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhīko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gudātīrekū*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these aksaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenūparṃ vadipulīne sukhēnopavīṣa* || 19 Ψ *pralambavarṣaṇo saṃlāḥ*, the *o*-stroke before *n* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *n* the visarga has been written by cop. in the form of two cirelets. Hence PL *pralambavarṣaṇo saṃlāḥ*, Pr, taking the cirelets as deletion marks, *pralambavarṣaṇaṃ saṃlāḥ* || bhN *saṃlāḥ* || 20 M om. *śrīṇīlo* || 21 Ψ 'śhīṭāḥ, corr. to 'bhīṭāḥ || bh *gaspūṣya*, N *gaspūṣya* for *gaspūṣya* || 22 N *prabhārena* || 23 bhΨPrM *arhasi*, N *arhatā*. In Ψ, 'si seems to have been corr. to 'ti; but the correction is not clear ||

## Page 160.

2 bhN *niryogasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *antya* for *etā* || 8 N *so bravīti*, PL *so* 'bravit || 9 NM *karom* || ΨPr *sadāśvōdyamavātī*, M *sadāśvōdyamatī* || 11 ΨP *yathākalasya*, but in Ψ *trā* under *thā* by cop || 12 bhN *bhaya*, M *layavīroma* || 16 N *bha* for *na* || 21 M *drāṭe* || 22 N *mūrakasthānam* || 23 M *tasya pralambavarṣanuprīṣam* ||

## Page 161.

1 M *sanvaktṛesu* || 2 bhNAΨPBh *śrīvākyāṃkhuśaiḥ*, Pr *śrīvākyāṃkhuśaiḥ*, against the metre, but in Bh corr. in marg. to our reading by cop. Ψ with us ||

bhN, ΨPPrM

4 M *amasyam* for *agamyaṃ* " 7 ΨPPrMBhΦ *paṃcadāsame* " 12 M  
*anudarā* " M *aho* for *ato* " 13 After *iti*, ΨPPr *kathā* " 6 " , M " 6 " "  
 16 Pr *dhanaguptayuktadhañkhyau* " 17 P *budhvā śhasrarūpaṃ* " 18 M  
 om. the sentence between *gataḥ* and *atha* l. 20 " N *somaliko* " 20 N  
*pradistah* " 21 Pr *bhāryā* " 22 M *prāptōpravistah* " bhN ΨPr *śakti*°  
 for *bhakti*°; in Ψ corr. in marg. by cop. to our reading, which is that of  
 Hamb. MSS. and APBhΦ "

## Page 162.

1 N *somilikasyā*° " 2 Pr ins. *apy* after *taḍ* " 3 Pr om. *na* " 4  
 N *kartavyāḥ*, M *karitvya* " M om. the sentence between *kartavyā* and *atha* "  
 5 ΨPPr *kheḍyamānsya* " 7 M om. *tataḥ* " N *dhanagrhaṃ* " 9 N  
*sukhabhuktasyāyāṃ*; Pr *sukhasāyārthaḥ* " 11 Pr *kurvato* " 12 M om.  
*kṛtaḥ* " 13 bhA ΨPBhΦ *vyavaharaha*°, M *vyaharaha*°, NPr with us "  
 M *āratam* " 14 bhN *kṛyam* for *kṛyam* " 18 bhN ΨPPr *śhuktadhane*;  
 ABh with us " 22 bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop.  
 to *dhanaguptāya*. ΨPPrM *dhanaguptarad*; BhΦ with us "

## Page 163.

1 bh (not N) AΨPPrM *arthasyōpārjanōṃ*; cp. śloka 133 " After *iti*,  
 ΨPPrM ins. *kathā* " 5 " 3 N *vittam* " 4 Of this line, M has only:  
*āpa saṃghātakarakḷaṣaṃ* " 8 N om. *na* " 10 ΨPPr *taṃ* for *tan* " M  
 only *taṃ* for *tan* *nīścitam* " N *lalātapote yat* " M om *yat* " 11 Pr *jala-*  
*nukhir* " Pr *viso* " 12 Pr *rit ite* " ΨPPr *loṭhayati*, M om. *ghatayati* "  
 A om. all between *vulhir* and *anuechanto* l 15 " N *akḥimukhi*° " 13 All our  
 MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitaḡhaṭitāni* in the  
 first pāda. The same faulty reading in MS. A of the *metuwal* Campa-  
 kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning  
*aghaṭitaḡharu* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda  
 Vidyāsāgara, p. 89, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),  
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāraṃ, Bombay, 1891, p. 133,  
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second  
 pāda has a different reading (*dvirghatīkurute*—Camp. A with us), this stanza  
 would not seem to have been directly taken from Pūrṇabhadra, but from  
 some other source. It is at least possible, that the faulty reading in our  
 MSS. and in Jivānanda's edition of Bhoja° is older than either of the two  
 texts " M *sughaṭitāni* " 15 *anuechanto* is a misprint, read *anuechato* "  
 M *dehināṃ*; after this, M again. *dukkhāni yuthehāyānti dehināṃ* " 16  
 ΨPM *dukkhāny* " 17 N *aparaṃ ca* twice " M *dhīyūdhīko* " 18 bh  
*svāmī ca*, ΨPPrM *svāmī yat*, our reading is that of N A. In A two akṣaras  
 covered with gamboge between *prā* and *kṛta*. BhΦ om this stanza " Pr

*prāktana* || 20 N *vidhāyati* || 23 M *krśvākhū* || 24 M *yatah* || 27  
M *varttanyah*, N om. *kartavyah* || 28 Pr *vrutapavāsadharmah* || 30  
bhN om. *hi* || 31 Ψ PPrM ins. *uktam* ca before stanza 161 || 32 NP  
*samtosāmr̥tataptānām* || 33 Pr *°luptānām* || M om. *cēlaś* ||

## Page 164

3 N *svavairamadam* for *svaveśmēdam* || Ψ PPrM *nirīrtanandānudvigne* || 4  
M *°bhicādyah* for *°tivāhyah* || Ψ PPr ca *nāikāsūstrānugataṃ*, M *cānekaśāstrā-*  
*nugataṃ* || M *mampraroktam* || 5 Ψ *mamtharaka* r, *sādhu* being supplied  
in marg., and *he* being written over *ha* by cop., hence Pr ins. *he* after  
*bhādra* || Pr *sādhuśrayanīya°* || 7 Ψ PPr *sārā*, M *sā* for *sārāh* || 9 Pr  
*suhṛstan* || 10 bhNAΨ PPr *piyā* for *piyāh*, Bh with us || 13 N *nu*,  
bh *tu* for *na* || N *°bhopahṛtā* || A (not Bh) om. l. 15 and the following  
śloka || 17 bh *dhuramūlhuṛh* || 20 N om. the two last pādas of  
stanza 166 and the following prose sentence || 21 Pr *piyāmti* || 23  
N *nārtitā* || 24 M *nāyayasyāt* for *nār̥thi° yat syāt* || 25 N *vā* for *hā* ||  
26 N *yaśo* for *yaśaso* || 27 M *vicāngo* for *citrāngo* || P *kurungo* || N  
*ludhukabānapātacakṛtaḥ* || 28 Ψ PPrM *°jyūtam* || M *hṛunyaḥ* || Ψ *laghu-*  
*tapanako*, with almost imperceptible *l* and *z* over *pu* and *ta* respectively,  
hence Pr *laghutapanako*, P with us || 30 Pr *laghutānaka* || 31 M  
*āhṛtavān* || 32 Ψ P *ihāvasthitasyōpāyo*, Pr *ihāvasthitasyōgāyo* || Ψ PM  
*°syōpāyo* || AΨ PPrMBhΨ ins. *yatah* before *suriḥṣṭam* || 33 N *upā-*  
*gatah* || In Ψ *thar* of *tathāiva* resembles *trai*, hence PL<sup>1</sup> Pr *tathāiva* for  
*tathāiva* ||

## Page 165.

2 M *odhāya*, Bh *ādāya*, Φ *ādāyas*, A with bhNΨP. Query: *availlhārya?* ||  
3 bhN *udakam āgata eva* || bhN *śaktirān* || 6 Pr *abraviti* || M *apadam*  
for *idam* || 7 Ψ PPrM *aśvasārāh* || M *cetasah* for *cetaś ca* || 8 bhN  
*sanniruddhamāno* || Ψ PPrM *udakārtham*, in Ψ followed by *danda*, in P  
by double *danda* || 9 N *mamtharaka prāha* || 13 PrM *°bhavanesv*  
*upi* || 14 N *°nābhikṛtam* || 17 M om. *ny abatā* || 19 N  
*kathayati* for *prechati* || 21 bhNΨ PPrM *ucchanu°*. A *ucchinna°*. BhΦ  
*janapadadevatāyatanaādhr̥ṣṭito bhūnupradeśah*, om. *utsanna*. For our emendation  
cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and  
Critical Introduction, p. 33 || 22 M *°kaścidra°* for *°cchidra°* || 24 M  
*°pānūparam sau°* || 26 M *ārādhā* ||

## Page 166.

1 M *sampaviṣṭavakranetra°* || Pr om. *kytāh* || 4 M om. *api ca* || 7  
N *vimtyopāyam* || 8 M *tatsare* || 9 Pr *abrarān* || 10 Pr *putrapau-*

bhN, Ψ PPrM

*traparayā* ॥ 13 bhN *yad* for *yady* ॥ M *krpā*, om. *sti* ॥ 15 N om. *kimcit* ॥ M om. *ta* ca *śrutvā yūthupati* (not *h*) ॥ 16 N *mūṣikās* ॥ 19 AΨPPrM ins. *sa* before *sayūtho* ॥ Φ om. *sayūtho*, Bh *sa* for *sayūtho* ॥ 20 Pr *saṁāsya* ॥ 23 N *viḥayo nānyo* ॥ 24 Pr *mūṣakāvāsaya* ॥ AMBhΦ *parivāraka*°, but in M *va* and *ca* are very often confounded ॥

## Page 157.

1 bhN *bandhā*° for *bandhana*° ॥ 3 NP *sa* for *sayūtham* ॥ M *guthāsthānapōśūṣ* ॥ 5 N om. *ato 'ham* and the following words to *bhadra* excl. ॥ 6 Pr om. *chrutvā* ॥ After *ityāli*. ΨPPrM add ॥ 7 *ka'hā* ॥ which in M is followed by a flourish ॥ 9 N *dharmārthasūbhīśūtra*° ॥ 11 Ψ *kūyagītubhāstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *sū*, one over *stra*; AP *gītā*° for *kūyo*°; MPr *kūyagītavinodena*. This shows that the reading of AP originates in a gloss of the archetypes of APM! ॥ 12 ΨPPrM *ca* for *hi* ॥ ΨPMBhΦ *ca* for *vā* ॥ 15 N *cittāṅgo* ॥ N *taṁ ca pa*° ॥ 17 M *hiraṇ*, then the first part of the *akṣara yo* (not *ya*), then some *akṣaras* worn off, then *patanaṁkoṁ* ॥ bhN *maṁdagatīyā*, M *maṁdarogatīyā* ॥ 19 bhN *patitēti*, PL<sup>1</sup> *patita iti ta iti* ॥ 20 Pr *badhan*, M *budhan* ॥ 21 Pr *bahvapāyaka*° pra°, PL<sup>1</sup> *bahvapāyaṁ pra*°; in Ψ there is a small vertical stroke over *ya* to mark the caesura ॥ 22 Pr *sathā* for *sarathā* ॥ 23 bhN *palasamīpe* ॥ 24 ΨP *prāpuṣi*, M *prāptoti* ॥ 26 Pr *smūn* ॥ 27 bhN *jivito*, corr. by cop. of bh to our reading ॥ 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* ॥ N *pranayakupite*, ΨPPrM *pranayaprakupitena* ॥ 29 ΨPM *madvanād* ॥

## Page 162.

3 PL<sup>1</sup> om. *mitreṣu* ॥ 4 ΨPr *uktvāyudrignahṛdayo*, M *uktvāyudvinahṛdayo* ॥ 5 ΨPPr om. *nivedya* ॥ N *gahitvā* ॥ 6 bhN om. *taṁ* ॥ PN *tadavasthām* ॥ 10 M *krāntaḥ* ॥ 12 In bh, *vi* of *virodhaḥ* has been corr. by the copyist from the beginning of some other *akṣara* (perhaps *dvī*); N *divirodhaḥ* ॥ 13 Pr *abhyñāsi* ॥ 15 M *bhavān vṛṣyattāṁ* .....(gap) ..*ta kathanena* ॥ 16 bhNABhΦ *api* for *asī*, but cp. Śār. 99, 1 ॥ ΨPPrM ins. *ta* before *katham* ॥ M om. *bandhanasya* ॥ N *upāgataḥ* ॥ 17 M *bandhanā*° ॥ N *anubhūta*, om. all to *dhanaṁvyusanam* (excl.) L 18 ॥ 18 bhΨPPr *bhava* for *bhavatā*; AMBhΦ with us ॥ N puts *vistarataḥ* after *icchāme* ॥ 21 N *saṁmāsaṁjātaḥ* ॥ 22 AM *paripālayāmi*, BhΦ *anvāpālayāmi* (cp. Śār. 100. 8) ॥ 23 N *gomatī* ॥ 24 N *vicarayan* ॥ M ins. *na* after *vicaran* ॥ 25 Pr *nirgatā* for *te gatāḥ* ॥ 26 Ψ *deśo* ॥ M *apaśyāmi* ॥ 27 bh *purutaḥ* ॥ bhNABhΦPPrM *iḥṣyamāṇās*, BhΦ *pratīkṣamāṇās* ॥ 28 M *athorādvam gater* ॥

bhN, ΨPPrM

## Page 169.

1 N ākarsayāmi || 2 P tadro, L<sup>1</sup> lubbho for nadilho || 3 N niraśitayā ||  
 4 ΨP it twice || Pr °hrdayo nāham || 6 N pūribosam || 7 L<sup>1</sup> vilepanot°,  
 P °vilepanū°, Pr °vilepena° || 8 Ψ kamārikūnām, corr. to our reading, PL<sup>1</sup>  
 kamārīnām; Pr kumārīā || 9 ΨPPRm om. kautukaparānām || N hastādvayam  
 for hastād dhustam || 10 PL<sup>1</sup> om all between rāgaputrasya and mrgayū-  
 thasya l 13 || 11 M prārtakāla° || 12 bhN °hrdaye || 17 N evad  
 for etad || bhN utpādikam, P(not L<sup>1</sup>) autyātikam, Pr avyātikam, both these  
 readings originating in misreadings of the form which tpa has in Ψ ||  
 18 N grhagrhitu; M grhita, om. graha || 22 M atha hrśām for akśām ||  
 23 ΨPr (not P) kōṣṭeṣṭakālālaguḍapruhūrair || 24 Pr vyūpātenēti ||

## Page 170.

2 M prārtakāla°, N °samayotsuke || 3 For stanza 178, NBhΦ only  
 yathā vātarudhūtasyaśrī || 5 M asaṃbaddhagra° || AΨPPRm tuc ca śrīra ||  
 7 M prabhūtam prabhūtam jalena || 9 bhN suhṛtsnehaḥ kṣi° || 10 N  
 śata° for śara° || Ψ °jhuṇḍa° (cp vol xi, Table I, no. 1, 15 c, and the form  
 which jji has in Table II, no 12, 2a), PL<sup>1</sup> °khuṇḍa°, Pr °kvaṇḍi°, bhNAM  
 °kumḍa°, which does not make good sense here Cp. the reading of BhΦ. Sāi  
 103, 16°kantuka° Perhaps °kanta° is Pūrṇabhadra's original reading. BhΦ śirah-  
 kamūthakeśūnmarīdanam || 12 bhN om. bhodra || N tucā for tucā || M  
 apahāgataḥ, bhN apahārya gataḥ || 15 bhNAΨPPRm anupravīṣyāmi, Bh  
 praviṣāmi, Φ pratisāmi || 16 Pr voca, om. s tvam || 17 M dayitejanan-  
 priyogus ca kasya. Pr jana°, om. dayita || ΨP ciltariyogus ca || 18 M  
 °mahosadhu° || 19 N śiṣṭasamāgame || 20 bhΨPPRm pathyadana°, NA  
 pathyadina°; BhΦ paśya dīnaśaṃbhās te || 21 ΨPPRm prubhoś ca || 27  
 M param for varam || N prānatyāgo || 28 PL<sup>1</sup> om. bhavanti ||

## Page 171.

1 ΨPPRBhΦ hiraṇyopāśam || 2 Pr °vyāhṛte vi° || 3 Pr om. the first  
 'pi || 4 ΨPPR vdsam̐bhāryabhūmim || 5 N om. dṛstnā || 7 Ψ utpa,  
 then danda, then tato. The inferior end of the vertical ta-stroke goes to the  
 right and meets the first vertical o-stroke to the effect that this ta in  
 connexion with the o-stroke resembles tya, though the superior horizontal  
 stroke of ta does not meet the o-stroke (see vol. xi, Table II, no 10, l 3 a)  
 Hence PL<sup>1</sup>, taking the danda for an e-stroke, utpatyeto, Pr utpato; Pr seems  
 to have taken the small horizontal stroke to the right of ta for a deletion  
 mark. 10 N ko for lubdhako || 15 In Ψ, bahuli° seems to be corr. to  
 bahuli°; PM with us || 16 M palatam̐ti, A nipatam̐ti, Bh nna patam̐ti. Simpl.

bhN, ΨPPRm

MSS. HI read *kṣate prahārāṇi patanty abhikṣṇam*, h *kṣate prahārā nipottoty abhikṣṇam*, cp Śār. 106, 4 || A *tūrom*, Bh *tūrā* || 17 M *annaksame* || 19 N *bahulibhavam* || 22 A  $\Psi$  PPrM *sugunaṇ* || Pr *idm* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNABh  $\Phi$  *mamaivāpary* ||

## Page 172.

1 bhN *saryam* || 2 N om. *punar* || 3 bhN  $\Psi$  PPr *etan na*, M *etan ma* A *etac ca*, Bh  $\Phi$  with us || 4 PL<sup>1</sup> *svjana* || 7 N *yamā* for *mayā* || 14  $\Psi$  ins *saryam* after *idam*; but cop deletes it again || M *syrṣam* || 18 Pr *cchinnatti sahyo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNABhPPrM *tūvad* for *tāv*; Bh  $\Phi$  with us || bhN *atha* for *yāvad ayaṇ* || 27 N *vyūdhusyālarśyo* || Pr *pradeśe* for *bhāpradeśe* || 28 N  $\Psi$  PPrM jump from the first *darśaya* to the second *darśaya* (l 29), om. one of them and all between them || bh *citrāṅgaṇ śrṅga*, A *citrāṅgaśrṅga-paṇjarūṃtaro* || 29 N *vyādhadharmo* || Pr om. *śaśyaṇ lo* || 30 bhN *tadgrahārtham*, A *tadgrahārtham*,  $\Psi$  PPrM *tadgohanārtham*,  $\Phi$  *tadgrhanārtham*, Bh with us || 33  $\Psi$  PPrM *athaivā* || N *ludhake* ||

## Page 173

2 N *kr* for *jñātṛ* || N *citrāṅgaṇ* || 3 M *udāya* for *uddiṇya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *salilūṣayanam* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. *pi* || 6 NBh  $\Phi$  *vhitāśah*, Pr *viharāśah* ||  $\Phi$  *śāti* for *paśyati* || N *pramūne*,  $\Psi$  PPrM *tutrāṅgulapramūnena* || 7  $\Psi$  PPr *gatoṃm ara* || 8 N ins. *sa* before *saṃ* || N *diśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N *śi*, then a deleted *ā*-stroke, then *linām* || bh flourish after the stanza 199 || 13 APrM *mitrasamprāptināma* || After *tantram*,  $\Psi$  PPrM add "2 *kathā* 7"; M adds *śriḥ* ||  $\Psi$  PPr *ādyah ślokaḥ* || 15 bhN  $\Psi$  PPrM "1", A 99 for "2",  $\Psi$  adds 3 flourishes, P one flourish. bh adds between two flourishes *iti dvityaṇ ākhyānakam samāptam* ||, with the figure "2" after the second flourish ||

## BOOK III.

## Page 174.

1 bhN om. *arham*, M has it twice || 2 N om. *athēlam ārabhyate* || M om. *saṃdhiṇigrahāṇi* || 3 bhPr *ādyah ślokaḥ* || 4 M *pūrāvirodhite-trasya* || 5  $\Psi$  PPr *śatropi*; M *śatroṇ mitratvam upāgasya* || 6 N *paśya ullūko* || 9 In  $\Psi$ , the anusvāra of *prthvīpratistānam* has melted together

bhN,  $\Psi$  PPrM

with the inferior right-hand end of *ghū* (*ghūka*°) in the foregoing line, but is still to be made out with certainty (See vol xi, Table I, no 2, 10 b)  
 PML<sup>1</sup> *prthvīpatistānanāma* ॥ 10 ΨPP<sup>1</sup> °*saṃeto*, M °*saṃeto* for °*saṇātho* ॥  
 P (not L<sup>1</sup>) *nyogrodhak pā*° ॥ 11 P<sup>1</sup> *matī sma* ॥ ΨPPrM ins *kūkarajah*  
 before *kālam* ॥ 12 M *gūṭiguhādurggūṣrayah* ॥ 13 M *yaṃ kiṃcid vāyatī*  
*taṃ vyā*° ॥ 14 ΨP *uttyādhagamanāt*, Pr *uṣgamān* ॥ 15 N om. *hrtaḥ* ॥  
 17 Pr *vāḥasya*° ॥ 18 bhN *utkar* for *utkaṭas*, corr. by corr. of bh to  
*utkatā* (!); but the same corr. adds *rr* with the line-mark 2 in the inferior  
 margin ॥ 19 N *asmatpakṣayaṃ*, PL<sup>1</sup> *tya* (om. *same*) *asmatpakṣayaṃ*, M  
*saṃetyakṣakṣayaṃ* ॥

## Page 175.

3 The shape of *r* in *rtam* is in Ψ identical with that of *jha* as it is usually  
 written in this MS ॥ 5 ΨPP<sup>1</sup> *ekāṃtam* twice ॥ 6 bhN °*nvuyagatan* ॥  
 ΨPPrM °*cinanḡivī*° ॥ 7 N *upajivīnam* ॥ 8 PPrM om. *ca* In Ψ, the  
 cop. adds it over the line, but corrects it subsequently to *ru* With the aid of  
 a magnifying glass, it is to be verified with certainty, that the left-hand part  
 of an original *ca* has been erased ॥ 10 bh *balīyasam*, NΨP *balīyasa*, Pr  
*balīyāṃsam*, A has a gap here, Bh and Simpl. MS. I with us, H *balīyan*,  
 h *balīyasī* ॥ M *pranātām* ॥ ΨPPr *mahatāpi* hz, M *mahatpi* hz ॥ 12 Pr  
*dhāryakaś* ॥ 14 Over *anūyena* in bh gloss: *saka* ॥ 15 N *sarvāṇḡyam* ॥  
 16 Pr *tail yathā* for *tutkā* *ca* ॥ 18 M *prasamdhim* ॥ bhN *saṃānena* for  
*saṃenāpi* ॥ ΨPPr *saṃdighi* ॥ 19 In bh gloss on *saṃśayikam*. *saṃśaye-*  
*bhavaṃ kuryam* ॥ 20 N jumps from *saṃenāpi* l. 20 to *saṃenāpi* l. 22, om.  
 one of them and all between them ॥ 21 M *tasmākhurdham* ॥ bh *saṃā-*  
*rabhet* ॥ 22 bh *nāmāndhak* ॥ Pr *hito* ॥ 23 *vābhitvā* all our MSS. incl. Bh.  
 In A this passage is missing owing to a gap in the MS Hanb. MSS. have  
 another reading ॥ 24 In bh, *gra* of *vigrahasya* seems to have been  
 corrected from *na* by cop; corr. adds *gra* over the line. N *cinnahasya* for  
*vigrahasya* ॥ 25 PL<sup>1</sup> *nāstokam api*, M *no stokam api* ॥ 27 M *nakhe*  
*bhamgam* ॥ 30 In bh gloss on *vartasim*: *pulūmsi* ॥ 32 ΨPPrM *vetasa*° ॥

## Page 176.

1 bhN *kūrmah saṃ*° ॥ ΨP *marthayet* ॥ On pāda b or on the following  
 line a gloss in marg. of bh, which I cannot make out ॥ 5 Pr *tavā-*  
*bhīprāya śrotum* ॥ 6 ΨPPrM om. *deva* ॥ ΨP *dhammarahites* ॥ 8 bhN  
*dharmah sa*°, but *h* deleted again in bh; ABh with the other MSS. ॥  
 bhNΨPMBh °*vihāne ca*; Pr *dharmmasatyavīhānasya*, A with us ॥ N *sa*  
*dadhyan* ॥ 12 bh *yoḍdhī* °*vamantā* ॥ 13 ΨPPrM *saṃdhānakirttane* ॥  
 Pr *bhū pi* ॥ 15 N om. stanzas 21 and 22, but has the foregoing *uktam ca* ॥  
 bh *api kṛyō*, corrected by gloss. to our reading ॥ 17 Gloss. of bh corrects

bhN, ΨPPrM

śomo° to samo° ॥ bh *pratyupadīpakāḥ* ॥ 18 Gloss in bh on *sahasā* · *gape-*  
*laghīmāṇa pāṇinīno chōṇīo* ॥ M *toghāritarāḥ* ॥ 19 bhNAΨPPrM *yaś* for  
*yaś*; Bh *yathośa*. HI *pad evāṭṭaḥ* ॥ 21 N *susōmōjyaṃ* ॥ 30 N om.  
*saṃsiktā* ॥ ΨPPrM °*dāna*° for °*netra*° ॥ 31 bhNPr *ślāghyā* ॥ 32 bhN  
*tram athātmā* ॥

## Page 177.

1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. ॥ 2 Gloss  
 in bh on *yōnam*: *nīsavu* ॥ ΨP *saṃdhi* ॥ M *yetasoḥ* for *yataḥ* ॥ 3 M om.  
*dusteno* ॥ 4 M *pratsate* for *prasaṃyate* ॥ 5 ΨPPr *bhure*, M *bhāva* for  
*bhaye* ॥ ΨPPr *prāṇaṃ pra°*, M *prāṇe pra°* ॥ 6 ΨPPrM *eta ca* for *ucyate* ॥  
 7 ΨPM *vātharā caitre*, Pr *tharā caitre* (om. *īā*) ॥ 8 N *cārya'hā*, PL<sup>1</sup>M  
*cāryadā* ॥ 9 M *ovaskamthēdaprādānasya* ॥ Gloss in bh on *avaskamda°*:  
*śosanaṃ* ॥ 12 Pr *prapūdhivyādhiṃ* ॥ 13 bhN *tan na* for *tatra* ॥  
 bhNΨPPrM *prabhoḥ*; in bh *h* deleted by cop. ॥ 14 Pr *saṃnādhyaṃ* ॥ Pr  
*pāpi* ॥ 15 ΨM *kāryakaraṇā°*, Pr *kāryokāraṇa°* ॥ bhN °*nāpekṣayām apa°*;  
 corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *na* ॥ 16 bhN *yat* for  
*tat* ॥ 22 N *tathā ca* ॥ 25 Ψ *tasya* over the line ॥ Pr *prajñānam* ॥  
 bhN *athā°* for *apy ā°* ॥ 27 M *āyānāṃ* for *yānāṃ* ॥ 29 Gloss in bh on  
*śunāpi* · *kutorū*, Pr *śrūṇāti* for *chundāpi* ॥ 30 ΨPPrM om. *anu ca* ॥ 31  
 M *kurūtā°* ॥ Pr °*tālmuprayukṭaye* against the metre ॥

## Page 178.

1 Over *saho* gloss in bh: *samarthāḥ* ॥ 2 L<sup>1</sup> om *saṃ*, P om *na saṃ* ॥  
 3 Pr *drāḥa* ॥ bhN *īcamdhāsāra°*, but *cam* corr. by cop. of bh to *ca* ॥ 5  
 N *tiṣṭe*, A *tiṣṭhed*, Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭam*  
*madhyagato nityaṃ*; Bh *yas tiṣṭen madhyago* ॥ bhN *yo* after *nityaṃ* ॥ M  
*lapsate* ॥ 9 PL<sup>1</sup> om. *supratisthītūḥ* and the following words to *supra-*  
*tiṣṭhītūḥ*, l. 11 excl ॥ 10 bhN *śākyo* ॥ Gloss in bh on *dhaṃsayitum*: *pūti-*  
*tum* ॥ 11 N ins *ca* after *atha* ॥ 14 N *manyamato*, M *natryamte* ॥ M  
 om. *param* ॥ 17 M *sahāyuk* ॥ M *tejasvāpi* ॥ 18 M *yatito vadbhāḥ* ॥  
 Ψ *svayam eva* [new line] *ca praśūmyati*; PL<sup>1</sup> the same reading, Pr *svayam eva*  
*praśūmyati*, M *svayam eva ca śūmatāḥ* ॥ 19 bhN *vipakṣiḥ pra°* ॥ 20  
 bhN *yāsyasi* ॥ bhN *tyaktvāpi* for *tat kōpi* ॥ ΨPPrM om. *na* ॥ bhN *sahā-*  
*yam tvam*. The original reading seems to be that of the Hamb. MSS.: *yadi*  
*pūnas tvam svasthānaṃ tyaktvā 'nyatra yāsyasi* | *tat kōpi vātmātrena sahāyyam na*  
*karisyati*. 'sahāyutvam' of our MSS. seems to be a corruption of *sahāyyam*  
*na*. *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in  
 a wrong place in bh(N) ॥ 21 bh *karisyati*, corr. by gloss. to *karisyasi* ॥  
 23 P *nityaḥ* for *kṛṣe*, *nitya* being a misreading of the shape which *kṛ* has in Ψ;

bhN, ΨPPrM

in L<sup>1</sup> the two akṣaras are worn off || bhN *kaṇḍāp* for *kaṇḍāp* || 26  
 Gloss in bh on *venu*: *cāpsa* || M om *uklam ca* || 30 Pr *°phalam śriyaṃ* ||  
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deṃ* || M *pratikaro* ||

## Page 179.

1 bhNΨPPr *sthiraṃvābhidhānam*, A *sthiraṃvā 'bhidhānam*; Bh with us ||  
 2 Pr *samādisati* || bh *tat*, N *tata* for *toḍ* || 4 M *śukāle* || 6 *yaḍā* for  
*sadā* || 8 bhN *arisaṣaṣ* || N *°nocchisvate* || 10 ΨPM *varādhate*, Pr  
*riddhate* || 13 M *gūpas* for *guroḥ* || 15 bhN *prāpto* for *śasṭo* || 18  
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāyasyati* (PPr *uccāyasyati*); Bh  
*lobhāśrayān na tvām sa uccāyasyati* (!), A *lobhāśrayaḥ sa tu tvām bho nūnam*  
*uccāyasyati*. This is of course an attempt towards correcting the faulty  
 passage. Our reading is that of the Hamb MSS. Simpl. h. *lobhāśrayaṣṭram*  
*na satru tu uccāyasyati* || 20 bh *tuto 'ham*, N *latōham* for *tūta 'aham*,  
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||  
 21 bhN *pranulhībhīḥ* || 22 M om. *vedat paśyanti* || N *vālavāḥ* for  
*brāhmaṇāḥ* || 24 Pr *atra* for *atṛa* || M om. all between *atra* and *vīśvataḥ*,  
 l. 25 || 26 M om. *sa* || 29 M *pañcādika* || P om *tribhis*; ΨPrML<sup>1</sup>  
*tribhi 2 r* for *tribhis tribhir* || 33 N *tūthasābdena yukta*°, Pr *tūthasābdenātra*  
*yukta*°; bh *tūthasābdenayukta*°, corrected by the copyist from *tūthasābdenā-*  
*trāyukta*° || M *kupsitaṃ* || M *svāminu upayūtāya* ||

## Page 180.

1 Pr *bhavaṃti* || M *tatsada* for *tadā* || M *°śyābhyaṇḍāryaya* || N *purohitah*  
*sa*° || 2 bh *°amtarvaṃśaka*°, Ψ *°amtarvaṃśaka*°, PPr *°amtarvaśaka*°, A *°amtar-*  
*vaṃśikaḥ*°; Bh with us || bhN *°balādhikṣa*°, corr. in bh to our reading by  
 gloss. || 4 All our MSS. including L<sup>1</sup>ABh *°hamenki*° (gloss in bh.  
*dhānya*); the same reading in the Hamb MSS., which add *ca*, but as in the  
 Hamb. MSS. in accordance with our text *°hamenki*° is part of a compound,  
*ca* appears to be an interpolation. In A this and the compound *mantri*°  
 are dissolved. Śār. p 109 om the second class of the *tūthān*, but gives  
 the first one in a compound as Pūn. || PL<sup>1</sup> *°śasṭā*°, M *°śatyā*° for  
*°śayyā*° || M *°sanyā*° for *°spasā*° || Gloss in bh on *°bhīṣag*°: *vaidā* ||  
 5 M *°vīśvataḥ* || *ca* all our MSS incl. Bh, it is missing in the Hamb  
 MSS, which om. also *iti* || 6 Pr *śrapakṣavighātaḥ* || 7 bhNΨPPrM  
*°samvatsarā*° (Pr *°cāryaḥ*), ABh with us || 8 M *jānāt* || 9 M *tat* for  
*tata* || N om. *varraṃ* || 12 PL<sup>1</sup> *parāpata* || 13 N om. *bhāsa* || N  
*°kāraṇikā*° || P *°śyāma*°, M *°śyāmā*° || bhNΨP *°pakṣaganuḥ*, M *°pakṣaganuḥ*,  
 APrBh with us (only Bh *°prabhṛtibhik*) || 14 In Ψ, *tāvat* (!) suppl. by  
 cop. in margin, without a mark of omission in the text, PL<sup>1</sup>PrM om.  
*tāvat* || 16 M *vrṣā*° for *vrthā*° || 18 M om. *yah* || 19 N *anudvigna*,

bhN, ΨPPrM

ΨPPrM *anuvṛgaḥ* ॥ bhN *sūrya* ॥ 22 Pr om. *sa* ॥ 24 ΨP *jahyā*, under *jahyā* in bh gloss: *tyajet* ॥ ΨPPrM *vāṃbhasā*, Simpl. H I h with bhN ॥ 25 ΨPL<sup>1</sup> *ācāryaṃ* ॥ PL<sup>1</sup>Pr *anadhīyān mṛtyam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ॥

## Page 181.

1 ΨPPrM *ca priyavādinīm* ॥ 2 N *grāmapālāṃ* for *‘kāmaṃ* ॥ bhΨ *thanakāmaṃ*, P<sub>1</sub>Bh and Simpl. H I *vanakāmaṃ* in Bh corr. by later hand apparently to *dhana°*, M *vinakāmaṃ*; the other MSS incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a greedy fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp Somadeva's Kathāsaritsāgara xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *‘nyah kaścid* ॥ Pr *athāiter* ॥ 5 Pr *‘kovicutah* for *‘kocitah*; M *‘kocita-sumastūvasusaṃ°* ॥ 6 Ψ *proguṇāhṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ *s* has quite a different form; M *traguṇīkṛteṣva*, om. *ca*; PL<sup>1</sup> *su* for *ca*, Pr and the other MSS with us ॥ 8 After *smhāsane*, bhN insert *ca* ॥ bhNΨPPrM *suptadīpā°*, ABh with us ॥ 10 N *adharmeṣu*, PL<sup>1</sup>M *arthesu* ॥ 11 Ψ *‘pradhāneyu*[new page]*yuvatyane*; hence P, correcting the first *yu* to *su*, *‘pradhānesu yura°* ॥ N *yuvatyane* ॥ 12 bhN *‘lābhā°*, in bh corrected to *‘lajā°* by corr. ॥ N *‘gocurā°* for *‘rocanā°* ॥ 13 Pr *‘kṣapōtre* ॥ N *mamgala-pūryeṣu* ॥ 14 M *yavīnakā°* ॥ bh *‘madhya*, ΨPPr *‘madhyasthitaṃ*, M *‘madhyasthīsthitam* ॥ ΨPPrM om. *tīsthitam* ॥ 15 bh *kupito*, corr. by cop. to *kuto* ॥ 16 Gloss in bh on *kīṛahremkāra°*: *śabda* ॥ Pr *samāsaṃ* ॥ 17 M om. *eṣu* ॥ 19 Pr *samavāyo*, om. *vacana* ॥ 22 Gloss in bh on *śveta-bhikṣus: yati* ॥

## Page 182.

3 Pr *īdhar yegitā* ॥ 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*, N *nirūpitōste* ॥ Pr *āsti* ॥ Pr *tac cam api* ॥ 7 N *saṃayo*, Pr *saṃotaṃ* ॥ M *prāptiṣi* ॥ N *vihagasya* for *vihasya* ॥ 8 ΨPL<sup>1</sup>Pr transpose. *‘cakorako-kīla°*, M om. *cokora*, writing *‘kokilacakraivāka°* ॥ 11 bhAΨPL<sup>1</sup>PrMBh *vakra-nāsaṃ*, N *cakranāsaṃ* ॥ ΨPL<sup>1</sup> *‘darśinaṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading ॥ 12 Pr *vaktuṃ* ॥ 13 M om. *tathā*; N *tathā ca* ॥ 15 bhN *tu* for *nu* ॥ 16 ΨPL<sup>1</sup> *svāmi sati* ॥ 17 M *udy* for *yady* ॥ M om. *bhavati* ॥ 18 N *praśaktah* ॥ 21 N om. *yataḥ* ॥

## Page 183.

2 Pr *matām* ॥ 4 M om. *katham etat i vāyasah* ॥ 6 bhNAΨPM (not Pr) *kaścid*, Bh *asti kaśmīścid* (!) *va°*; Hamb. MSS.: *asti kaśmīścid va°* ॥

bhN *parivāritah*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaḥ* ॥ 9 N °*gavulā* for °*palvulā* ॥ N °*śosagatām* ॥ 10 N om. *piṣṭah* ॥ Gloss in bh on *kalabhāḥ*. *hathināmbacām* (or °*hom*) ॥ 11 Ψ *sa* [new page] *ti*, cp Key to Tables, p. 1, s v. 'Anusvāra'. PL<sup>1</sup> (taking *ḍ* for a hyphen, as it is used in later MSS) *sat* ॥ 12 N *tendūṣṭāśv* for *tendūṣṭāśv* ॥ 13 ΨPL<sup>1</sup>PrM *vegadāṇḍā* ॥ PL<sup>1</sup> *abha* for *atha* ॥ 16 In bh, *ta* of °*tata* resembles *va*, N °*raṭa* for °*tata* ॥ 17 bhN °*jīyamāna* ॥ 18 N °*madhu* for °*madhupa* ॥ Pr om. °*mada* ॥ 19 M om. °*taru* ॥ bh °*śara*, cor. to °*śata* by cop.; N °*śā* for °*śata* ॥ Pr °*jaghana* for °*śatata* ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū* PL<sup>1</sup> °*ghana* for °*jaghana* ॥ 21 Pr °*raval* and °*saṃpūrṇa* ॥ 23 ΨPPrM om *ta ca* and the following words including *prāptaś candrasarāḥ*, p 184, l 1 ॥ N ins. a second *niveditaṃ* after *hastirājya* ॥

Page 184.

1 bhNA *prāptaṃ* for *prāptaś*, Bh with us ॥ 3 bhN °*hara* for °*karu*, corr. by the glossator of bh to our reading, Pr °*karakaraṇāḥ* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *paraṃ* is very similar to *ta*; N *putaṃ* for *paraṃ*, ΨPPrM om. *paraṃ* ॥ 7 ΨPP<sup>1</sup> *ndyūti* ॥ 8 L<sup>1</sup> om. *tatra* ॥ 9 Ψ originally *pravista* for *prapista*, but corrected by effacing part of the *va*-hook Still the original reading is quite visible PL<sup>1</sup>P<sup>1</sup> *pravista* ॥ M om. *suduhkhitān*, bh *sudukhitān*, N *suduhkhitān* ॥ Ψ *vikṣyānukampayā vi*, with a nearly invisible dot over *vi* as a mark of deletion, then *ksu* begun, but deleted again by two little vertical strokes, then *idam āha*; PL<sup>1</sup> *vikṣyānukampayāvīksa idam āha* ॥ 10 ΨPPrM *āgamīṣyānti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N<sup>1</sup>) *śikhīmukho* ॥ 20 ΨPL<sup>1</sup> *hasteno* ॥ 21 Gloss in bh on *lekhaṃ*. *pattra* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *va*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *gād vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sūdhuhkhitā*, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct, hence both PL<sup>1</sup> and M misread it, writing PL<sup>1</sup> *śrūyād*, M *būyād* ॥ 8 N *athu* for *ayam* ॥ 9 Pr *bhāsitaṃ* ॥ 10 ΨPL<sup>1</sup> *dvitīyakarma* ॥ 12 ΨPL<sup>1</sup> *pūṣpākaraṇi* ॥ M °*śalagarasta-staśaṣṭh* ॥ N °*jaḥ* for °*raḥ* ॥ 13 PL<sup>1</sup> °*saṃśṛīyusagalaśasadrśaṃ* ॥ N ins °*nā* between °*jalata* and °*sadrśaṃ*, *nā* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*

for 'cupala' ॥  $\Psi$  'bhairavaravam, but the first *va* del. by cop., PL<sup>1</sup> 'bhairava-  
vam; Pr om. 'rabhu' ॥ N 'ākāram sam' ॥ M 'suglecākaranam (narā' ॥ N  
erāvatā' ॥ 16 bh 'bhujāta', corr. by cop. and (more legibly) by corrector  
to 'sujāta'. Owing to the copyist's correction, the original reading is  
difficult to make out: N 'bhujāta'  $\Psi$  PPrM 'suvrāta' for 'sujāta' ॥ 17  
bhN 'sukha' for 'mukha'; Pr 'yamumkhamāḍalaṃ' ॥ 18 Pr poruṭaiḥ ॥ 22  
Pr sarvathā adrakāyāṃ ॥ 24 M api bhavatataḥ śrutvā, &c. ॥  $\Psi$  PPr tatoḥ  
śrutvā ॥

## Page 186.

4 bhNA $\Psi$  PPrMBh *eraṃ* for *eva*, Śār. with us ॥ 5 M *sa* for *sarra* ॥  
PL<sup>1</sup> om. *ektuṃ ca* ॥ 6 M *urldhoten* ॥ M *bāstresu* ॥ 7 Pr *purusōny* ॥  
bhN *jalpanā* ॥ Pr om. *na* ॥ 9 The copyist of bh apparently corrects  
*vāpari* to *cāpari*, but the corrected aksara has some resemblance to *la* (cp.  
vol xi, Table I, no. 6, 2a); hence N *lāpari*;  $\Psi$  PL<sup>1</sup> *vāpari* ॥ 15  $\Psi$  PPrM  
*nāmāste* ॥ 16 N *nivartate* ॥ 19  $\Psi$  *asmacchaksayā jyotsnayā*, PL<sup>1</sup>  
*asmacchaksayā jyotsnayā*, PrM *asmacchiksayā*, M *jyotsnayā*, Pr *yotsnayā* ॥  
20 N *suparivārah* ॥  $\Psi$  PL<sup>1</sup> *ndsmidraṇe*, Pr *ndsmadrane* ॥ M *vaṣṭe* for *ceṣṭe*,  
Pr *gotheṣṭayam* ॥ N *vibhāḥsm* ॥ 22 bhN *eyatāte* ॥

## Page 187.

1 N jumps from the first *yendham* to the second *yendham* (l. 2), om. one  
of them and all between them ॥ 4 N 'lo' for 'talo';  $\Psi$  PPr 'talollālita-  
graha', M 'talollālita-graha' ॥ 8 bhN *pramati*, corr. by corr. of bh to our  
reading ॥ 10 N *kaṣṭam ra, ra* being a misreading for a 2, indicating the  
repetition of the preceding word ॥ bhN $\Psi$  PPrM ins. *ya* after *bhavatā*.  
ABh and Śār. om. it ॥ 11 bhA $\Psi$  PPrM *āropitaś*, in  $\Psi$  corr. to our reading  
by a small diagonal stroke; Bh *dviguṇam trayāroṣitaś candraḥ* ॥ 14 N  
*kṣapayām āsa*, Pr *khyamayām āsa* ॥ 16 Pr *candre mamōpari*;  $\Psi$  PL<sup>1</sup> *cam-*  
*dramaso* for *candro*, omitting the following *mamo* ॥ 18  $\Psi$  *api*, corr. by cop.  
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr *isi*, M *api* for *iti* ॥  
After *iti*,  $\Psi$  PPrM add ॥ *kathā* ॥ 1 ॥ 19  $\Psi$  PPrM *prajāh* ॥ 20 M *cad*  
for *tāvad* ॥ 22 Pr *kupyaṃto* for *kuto* ॥ 23 bhN *cheṣa* for *chaṣa* ॥  
24 N om. *kathaya* ॥

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5  $\Psi$  PL<sup>1</sup> Pr 'helikā' for 'prahelikā'; PL<sup>1</sup> 'dānāderivinodaiḥ (l) ॥ 7 After  
*deṣam*, N ins. *prāyam kotham api deṣam* ॥ Pr *tittir* ॥ 10  $\Psi$  PPrM om. *vā* ॥  
13 M om. *na* ॥ 14 M *tittirah* ॥ 17 bhN *dāridro*, Pr *dāridre* ॥ bhN  
*purā* for *pure* ॥ 19 M *mama vasatke* ॥ 20 N *na te kiṃ* ॥ 22 M  
*prātiveśmikaḥ* ॥ *prachātām* ॥ In bh gloss on *prātiveśmikaḥ*: *pāḍoṣi* ॥

bhN,  $\Psi$  PPrM

## Page 189.

1 M *gahasyo* ° || 2 In bh gloss on *sāmaṃlā* ° - *pādōsī* || M *eva* for *evam* ||  
 Ψ PPrM *manir* for *manu* || 5 Ψ PPrM *su* for *tu* || 6 Ψ PPr *śaśha*,  
 corr. in Pr to *śaśapha* || Pr *le* for *liṃ* || Ψ PPrM transp.: *na trayā* || 7  
 Ψ M *yathāha*, in Ψ corr. from *yathā ca* by cop., PPr *yathā ca* for *yad āha* ||  
 8 M *pratyakṣyaṃ* || 9 M *asava* for *atīa* || 11 M *manusānam* || 12  
 bh Ψ PPr *tīaścām* ° *ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||  
 Ψ om. *pramāṇā*, but cop supplies it in marg. || 18 M *sarasyutī* || Ψ PPrM  
 om. *itī* || M *athānātūdurāṇ* || 19 Ψ PPrM *tattiram* || 20 N om. *cala*,  
 PL<sup>1</sup> om. *bhaṅga* in the compound || 21 N *bhavatyā* || 23 M *dṛṣṭyā* ||  
 bhN *bhayaṇāno* ° ||

## Page 190

1 bhN *tapacchadmo* °; Pr *taśchadmo* ° || 2 bhN Ψ PPrM *galavārttās*, K  
*galavārtās*, A *malavārtās* (continuing *tipasvinaḥ*, *tās ti* of course being a mis-  
 reading for *rtās ta*), apparently corr. by cop from *galv* °, Bh *galakṛtās* ||  
 5 P *kuṇḍrabāhur*, L<sup>1</sup> *kuṇḍlhabāhur* || Ψ (not PL<sup>1</sup>) *la*[new line]*ṭayor* || bhN  
*eva* for *evam* || 7 M *śapmaruśāh*, Pr *śvasuśāh* || bh (not N) *ḥutumbā* ° ||  
 9 M *dināny āyāṇcetī ca* || 10 M *lohakārastraeva*, P *lohakārabhastraeva*, L<sup>1</sup>  
*lohakārabhāstravat* || 11 M om. *tathā ca* || 13 In bh gloss on *śnaḥ*  
*pucchaṃ*: *kurārāṇṇā pucchati*; Pr *pucchaṃ* for *pucchaṃ* || 15 *kūṭikā*  
 bhNA Ψ PL<sup>1</sup> PrMK; Bh *dūṭikā*, Hamb. MSS. H *puttikā* (cp. p w. s v.), I  
*punnikā* || 16 M *matyese* || Pr om. in their right place *yeṣāṃ* and the  
 following words down to *śamsanti* (excl.), l. 19, adding them after *vistare*,  
 l. 21, between two crosses (x) || 17 Ψ PL<sup>1</sup> *adknaḥ* || Pr *dhrtaṃ* for  
*ghṛtaṃ* || 18 In bh gloss on *piṇḍyūkc* - *sānī* || 22 Pr *dharmaṇamāṇ* || P  
*parāpi* °, L<sup>1</sup> with us || 23 N *śaśakah prāha* || N Ψ PrM *tattiri*, in Ψ similar  
 to *tittiri*, which is the reading of P || 24 Ψ PPrM *natitāte* || In Ψ gloss  
 by cop. on *tisthātī*: *samastī* ||

## Page 191

1 N *sthitvan* || 2 bhN *tatra* for *tata* || 3 N *dharmādesaku* || 4  
 bhN om. *hi* || Pr *ti* for *te* || 5 Ψ PPrM *vadata*; bhN om. *vadatam* ||  
 6 Pr *pruḥarśuyatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses  
 on *ajū*: *vakaḥ*, and on *vṛḥayah*. *sāla* || 15 L<sup>1</sup> *rksāṇ* *sthitvā* || 16  
 M om. *svarge* and *pāda* 4 || 17 N *bhūṣaṃtanam* || 19 Ψ PL<sup>1</sup> PrM inset  
*mama* before *samīpa* °, repeating it after *bhūtvā* || bhN Ψ PL<sup>1</sup> M *samīpavarttano*,  
 Pr *samīpavarttiyo*; ABh *samīpavasṭhinau* || 20 PL<sup>1</sup> *vivāḍaparaṇvīṭham*, om  
*vijñāta* || bhN Ψ PPr *vācā*, a misreading of the old-fashioned writing of *o*,  
 A *yena vijñātaparamō'rtham vivāḍavaco vadato me*, &c.; Bh *yena vivāḍavijñāna-*  
*paramārthavaco me vadano* 'pi *paralokavādhā na bhavati* || M om. *me* ||

bhN, Ψ PPrM

## Page 192.

4  $\Psi$  PPr *karnopāṅṭi*, in  $\Psi$  the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *śiśūyāṅṭi* || 5  $\Psi$  PL<sup>1</sup> *viśrāsitai* || 6 N  $\Psi$  PPrM *upāgotau* || 7 In bh gloss on *°kruṣavenu*: *karavata* || 8 Pr *bravāti* || After *ādi*,  $\Psi$  PL<sup>1</sup> add || *kutā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *ky*, om. *tiā* || After *kyā*, bhN  $\Psi$  PL<sup>1</sup> PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kyā*, Bh reading *arthapatam* for *adhipatim*. Simpl. MSS HI *kṣudram dīrghadharm notim* (I *parim*) *āsāḍya*; Simpl. h *krui* [misread for *kṣudram*] *putim prāpya rātrāṇḍhūh samtōpi*. At all events either *prāpya* or *kyā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatim* to *arthapatim* || M *rātrāṇḍhūh* || Pr om. *santah* ||  $\Psi$  PPr *sāsi°* for *śāsi°* ||  $\Psi$  P *°tittira*, Pr *°tutira* || 10  $\Psi$  PPrM *yāsyanti*, om. *iti* || 13 Pr *sarve pa°* || bhN ABh *yathāsukham* || 14 The words *śāste* to *krkālīkayā-bhikṣaṇe* suppl. by cop. of  $\Psi$  in marg.; *bhikṣam* stands also in the text || 15 Pr om. *śhoh* || 20 M om. *prāka* || N *durātman* || 21 M *adyapra-bhūti* || 22 Over *sāyaka* in bh gloss: *bāna* || 23 bhN and A *durukta*, Bh *duruktā*,  $\Psi$  PL<sup>1</sup> M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukūṃ* (misread for *°ktam*) ||

## Page 193.

1  $\Psi$  *śvāśvāśrayam*, the second *śvā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idam vyākṛtam mayā*, P om. *yad idam vyākṛtam*; L<sup>1</sup> om. *taṃ yad* and the following words to *ā vāṇe eva* (excl.), l. 7. M *yad idam vyānhatam mayā* || 5 Pr *yadi priyam* || 7  $\Psi$  *cadvacah*, corr. by cop. to *tadvacah*, the corrected akṣara resembling *cā*, P *bhūdvaca*, Pr *dvucah* for *tad vacah* || 8 N *tathā ca* || 10 *vairitām*; in bh the glossator adds a various reading *vai hatām*! || 11 Gloss in bh on *bhīṣag*: *vaidā* || 13  $\Psi$  PL<sup>1</sup> Pr *śarīṣaḍi* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 23  $\Psi$  PL<sup>1</sup> PrM *sa āha* || Pr *śātgunyāparaḥ* ||

## Page 194.

1 Pr *volokazah* (°) || 2 Pr *chāgabrahmanam*; M *°brahmanāṃ* || N om. *brāhmaṇam* and the following words to *brāhmaṇah* (excl.), l. 5 || 5 N *kṛtā°Iṣkṛtāgni°* || 6  $\Psi$  PL<sup>1</sup> M *pruvāsi*, Pr *prativāsi* || 7 bh *meghācchādite gogane* || M only once *monḍam* || 8 *kimcū°* all our MSS. incl. ABh: Hamb. MSS. *kimcedgrāmaṃ* || 11 L<sup>1</sup> *artha* for *api* ||  $\Psi$  *itaś ca taśco*, PL<sup>1</sup> *itaś ca taśva*, Pr *itś cētaś ca*, M *itaś ca*, om. *cētaś* || 12  $\Psi$  PL<sup>1</sup> M *mārgge*, Pr *mārgga* || 13 N *pīvaram paśum* || 15  $\Psi$  PL<sup>1</sup> M *anyadlinajo*, but cop. of

bhN,  $\Psi$  PPrM

Ψ adds in marg : *adyadīnaya itī pāṭha*, and Pr has *adyadīnajo* ॥ 17 bhΨ *samukho*, N *sanmukho* ॥ Glossator of bh corrects *aparamārgena* wrongly to *aparamārgena*, which is the reading of N ॥ 18 M *era* for *eraṇ* ॥ 19 N *taḍ* for *gad* ॥ bhN *śaṃṣhāṇḍho*, ΨPM *śaṃṣhōmṇḍho* A.Pr.Bh and Hamb. MSS. with us ॥ 22 Pr om. *tān* ॥ 24 N *pratipādayāmi*, Pr *pratipādasi* ॥

## Page 195.

3 N *etyorāca*, M *abhyetorāca* ॥ N *aho* twice ॥ 4 Pr *śaktam* for *yuktah* ॥ 8 Pr *āsa* for *āha* ॥ 10 ΨPPrM *ātmaruciram*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṇ* ॥ M *samācariati*, Pr *samācariet*, both om. *iti* ॥ 12 ΨPPrM *vidhāya* for *kṛvā* ॥ ΨPPrM *aho* for *bhoḥ* ॥ 15 N *sacelam*, corr. by cop. to *sacculam* ॥ 20 PL<sup>1</sup> *aho* for *ato* ॥ After *iti*, ΨPL<sup>1</sup> Pr *kaṭhā* ॥ 3 ॥, M *kaṭhā* 3 ॥ 21 Pr om. *śra* ॥ 24 Pr *durjano* ॥ 25 M *bhakṣayati* ॥

## Page 196.

3 Ψ *sa dācid*; PL<sup>1</sup> *kadācid*, om. *sa* ॥ ΨPPrM *°sāri* for *°sāra* ॥ 4 N *nīhkrāmatus tva tasya* ॥ 5 ΨPL<sup>1</sup> *cāluḥkū*, in Ψ con. to our reading by a small vertical stroke over *ā* ॥ bhN ins. a second *ca* before *śurire* ॥ M *śurire evaṇṣaṇṣatagaṇḍhā*, L 5 ॥ 7 ΨPM *igāpūḍayamti* ॥ N om. *vā* ॥ ΨPM *tādayamti* ॥ 8 bhN *kṛtā* for *kṛtā* ॥ Pr *°sarvāṇḍhago* ॥ After *iti*, ΨPPrM add *kaṭhā* 4 ॥ 10 N om. *cicārya* ॥ ΨPr *vāṇṣṭegam* ॥ N *meghavarṇa prāha* ॥ 11 Ψ *sāmadīnam*, PL<sup>1</sup> Pr *sāmadīnam*, M *tāmadīnam* for *sāmadīn* ॥ 12 M *nirbhatsyāṇḍipakṣapalaṇḍipraṇḍhānūṇ* ॥ 13 bhNAΨP *°pranadhīnām*, Pr *°pranadhīnām*, Bh with us ॥ ΨPPr *°āṇḍi* ॥ 14 bhNΨP (not M<sup>1</sup>) PrA *rsimūha*, Bh *rsys*; cp. Śūr 127, 1, and below, 127, 2 ॥ ΨPPr ins. *ca* between *sapariwāreṇa* and *dhuvutā* ॥ 15 bh *°madhyā*, N *°madhyāḍ* ॥ N *divasāṇḍhāt* ॥ Pr *anumā*, om. *nato* ॥ 16 ΨPPrM *mayēḍam jñātam* ॥ N om. *apasāraṇḍitam* and the following words to *apasāraṇḍityaktam* (excl.), L 18 ॥ 19 M *hrapā* ॥ 21 Pr *ibūṇḍhanam* ॥ 23 N *svakāryam* ॥ 24 M *ripusamgataḥ* ॥ 26 N *samudyatāḥ* ॥

## Page 197.

1 M *prahatyāhata*, Pr *prahatyāhatarudhīrāḍḍitam* ॥ 2 M *śaspa-mūha* ॥ 3 bhNAΨPPr *°pranadhī*; M *śatuprannadhībhṛtaya*; Bh with us ॥ 4 Pr the first *°kāḍḍi* twice ॥ 5 N *tiaryatām* *ra*, *ra* being a misreading of 2 ॥ 8 Pr *°serinā* ॥ 9 PL<sup>1</sup> *nyagrodhapāḍḍimukham* ॥ 10 M *°ksuṣām* ॥ bhNΨP *riṣṭamanā*, Pr *hrṣṭamanā*, M *hrṣṭamanām*, A *hrṣṭamanāḥ*, corr. by cop. to our reading Bh with us ॥ M *sūyamāno* *°bhi* *°imardḍanaḥ* ॥ 12 M *e* for *eva* ॥ M *pādayāmi*, om. *vyā* ॥ 14 Ψ *na kiṇ*[new line]*ḥ*; the

bhN, ΨPPrM

same mistake in P (not in L<sup>1</sup>) || 16  $\Psi$ PL<sup>1</sup> °*syāntamamanam* || M om. *diṭṭiyā* || 18 M *caṃ* for *taṃ* || 19 N *śkuraṣṭvāṇāḥ* || N °*mantri* || N *śkuraṣṭvā* || 20 N *bhūtaḥ* for *vītaḥ*, om the following words to *śarīramayo* (excl.), l. 21 || M *tatra vidyutman* for *tan nivedyutōm* || Pr *ātmasvarggama-nās* for *ātmastūmināḥ* || M *sa* for *saha* || 22 bh *bhūt*, N *bhaktam* for *tut* || 23  $\Psi$ PL<sup>1</sup> *vyāpādītūneka*°, M *vyāpādītātēka*°. Pr *vyāpādītānīka*° || M *dr̥ṣṭyā* || 24 N *pravalitah*, om. *prati* || 25 M *bhavatās* || 27 M *bhūti*, om. *kāmo* || In  $\Psi$  gloss by cop on *bhūtikāmo · dhonecch* || 29 M °*bhikṣam* for °*str* || Pr °*irite* || 30 Pr *tasyōpadāpradānena* || bh *traiapakṣe pātinam*, N *traiapakṣapātinam* || 32  $\Psi$ PL<sup>1</sup> *tāras trām*; Pr *tārat tā* ||

## Page 198.

3 N *tad atṛddau* || P $\Psi$  *kṛmā* (not L<sup>1</sup>) || 5  $\Psi$ PPrM *hinaṣatrur* || 6 N °*pauruṣaḥ balah* || 7 M *vpāgatā* ||  $\Psi$ M *loke pravādah*, in  $\Psi$  corr by cop. to our reading || 9 Pr *surllabhah* || bhNA $\Psi$ PPrMK *cikṛṣṭah*, Bh *cikṛṣṭah*, M *ciṣṇāḥ*, corr. by the copyist to °*hṛṣṭah*. Cp. SP. III. 44 || 10 M om. *ca* || 11  $\Psi$ PPr *sphatām* || 15 In  $\Psi$ , *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL<sup>1</sup> om *ca*; (L<sup>1</sup> *tasyā* for *tasya*) || 16 N *nārṇate* || 18 bhN *valmīke 'rī* for °*lōpari* || 19 bhN *nūnam mayā* (N *mayā*) *kṣetradēvatā mayā* || 20  $\Psi$ PL<sup>1</sup>PrM *kādāpi* for *kādācīd api* || Pr *pūjite* || 21 M *dayā* for *tad aṣṭh* || 22 M *gūcittā serā nṛṣṭya* || 23 M om. *bhōh* ||  $\Psi$ PL<sup>1</sup> *mayā-tānīm kālām* || 24 N *pūjāṃ*, M *kūtā* for *pūyā* || 25 Pr *r* for *prātar* ||

## Page 199.

1 N ins. *ca* after *evam* || N *ekena*° for *ekaika*°; Pr *ekaikaṃ dīnōram* || 3 N *grām* for *grāmaṃ* || 4 M ins. *tvā* before *tatra gacīā* || 5 M om. *ca* after *ekaṃ* || 6 bhN *grhīṣyāmy evaṃ*,  $\Psi$ PL<sup>1</sup> *grhīṣyāmeram*, Pr *grhīṣyāmy evaṃ*, A *grhīṣyā-mi evaṃ*, Bh *grhīṣyāmiti evaṃ* || 7 M *vāhmana*, om. *pubreṇa* || N om. *śīrasa* || 8  $\Psi$ PPrM *amuktajivita eva* || Pr *tathādeśata* || 9  $\Psi$  u, then *pa* add. over line by cop., then *gamu*{new line} *h*, *h* being written in the line on *danḍa*, and a second *danḍa* being added after the first one; PL<sup>1</sup> *upagumataḥ* || 10 M *saṃsṛtaḥ* || 11 Pr °*vinākāraṇam* || bhN *samarpa-tavān* || 13 MPr om. *grhṇāti*; all our other MSS. incl AKBh have the second pāda as given in our text || 14 M *haṃsoḥ* || 18 M *jāmbūna-dayamayā* || 19 N *sonmāse ra*, *ra* being a misreading of 2 || 20 M *vṛha*, om. *trahṣi* || 21 bh °*dātyā* or °*dānyā*, NA $\Psi$ PL<sup>1</sup>BhK °*dānyā* for °*dātyā*, Pr °*picchakadānyā*, M °*picchakadātyā*. In bh, *tya* and *nya* are often, as in our case, hard to be distinguished, cp. our facsimile Table II, no. 7, line 1 middle *pratyekaśuḥ*, l. 2 end *bhrūṇṭyā*, l. 4 middle of first half *asatyōḥ*, l. 5 middle of

bhN,  $\Psi$ PPrM

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *haryadāti* ||

## Page 200.

1 ΨPr *paraspara*, PL<sup>1</sup> *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *radante* || ΨPL<sup>1</sup> *ismāṇa* || 3 ΨPM *karisyasi* || 4 M *yusmābhikṛtā* || 5 bhN *devapramāṇam* || 6 ΨPL<sup>1</sup>Pr *gatāstat*, M *gatāśū* || 7 Ψ *loguda*[new page]*dahastān* || 11 ΨPL<sup>1</sup>PrM *nānugrhnāti*. Then ΨPL<sup>1</sup>Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgatah* || 14 bhN *dipīka* || After *āli*, ΨPPrM add *4 kathā* || || 15 Pr *asmān abate* || Before *ta*, bhN ins *rahlāksuḥ punaḥ abarut* || 16 N *te* for *trāṇa* || 18 ΨPL<sup>1</sup> *ākhyātum*, in Ψ corr. by cop. from our reading, Pr *ākhyāta* || 23 bhN *ksudhā*°, ΨPM *krūra*°, PrL<sup>1</sup> *kūṣa*° for *ksudra*° The reading of bhN, apparently that of the archetype of both our MS-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii 43, 9 ed Pratap Chundra Roy || bh *kālasuṣṇmīta*, N *kālasuṣṇmīta* ||

## Page 201.

1 Pr *va*, om. *naī* || 4 Pr °*nāsikaḥ* || 5 N *utvelanīyā* || 7 M °*prāna*° for °*prāṇi*° || 8 N *nanasthasyābhāvena ghanarū* || 11 N *āsasāra* || 12 N *muddharttāṇam* || 14 bh *śūśiro*°, M *śūśiro*°, BhNK *śūśiro*° || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adīśi* || 23 bh (not N) *susamtuṣṭā* ||

## Page 202.

1 N *duṣyati* || 2 N *duṣte* || N *duṣṭāḥ* || 3 Ψ *saṃpṛāṇa*° || 6 N *hanta*, M *hāntā* || 7 ΨPL<sup>1</sup> *saṃpṛāṇa* || Ψ *śaranāgatah* || 15 [new line] *sa śā*°; *e* before *śa* supplied in Ψ in margin, without any mark in the text. PL<sup>1</sup> with Ψ (P writing 14 for 15), but without the correction || 11 PL<sup>1</sup> *yathāśaktim* || 12 N *tathāśan* || 14 Pr *prākṛta* || 16 M *dāndrao-dukḥāni*, Pr *dāridryarogadukḥāni* || 18 M *utsṛya* || 19 Pr *yathā vidhāḥ* || 20 Pr °*yukta*° || 21 N *drstāḥ* || 22 In Ψ gloss by glossator on *bhadra-lundhakaḥ* || 23 M *varttavya* for *kartavya* ||

## Page 203.

1 N *vihaṅgamāḥ* || 3 M *gotrāṅgārakarmmatim* || L<sup>1</sup> om *nayām*, P om. *ānayām* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāśayet*, N inserting *na* *re* before it, Pr *nūyat*, A *nāśaye yena te* || Bh *kyūdhā* || 7 ΨPL<sup>1</sup>Pr *unye* ||

bhN, ΨPPrM

8 N °syātmaḥ for °syātmaḥ ॥ 13 Ψ nu, P bhū, L¹ bhū for tu ॥ 14 N tāṇ ॥  
 15 Pr dhaḥmnātrā ॥ 18 N pātāṇ for pūpāṇ ॥ 20 M om. the third pāda ॥  
 M ātmanaua ॥ 22 Pr naraḥ kenōtīa saṇḍayāḥ ॥ 23 Ψ PPrM om  
 stanza 154 ॥

## Page 204.

1 M atha pra° ॥ 2 bhN Ψ PPr grīsmo, a misreading which shows that  
 the archetype of these MSS. had daṇḍa between the two pādas; A Bh grīsmo ॥  
 3 M °suhāṣraḥ ॥ 5 bhN Ψ PL¹ Pr MBh yaṣṭi, A with us ॥ Ψ PL¹ Pr śilā-  
 hām ॥ 7 N muktrā ॥ 10 Ψ PL¹ paṭidīnāyāḥ ॥ 19 Pr yūḥṇa for  
 yūṇi ॥ Pr nūṇuse ॥ 20 Ψ PL¹ tāṇukhāṇ, in Ψ corr by cop. from tūṇ  
 kāṇ ॥ 21 Bh this and the following line with us. only harṣāṇvṛstas for  
 harsāṇvṛstas. and bhrtā for kṛtā. For this passage cp. Critical Introduction,  
 p 44 ff ॥ 22 N paramāṇ nṛvedaṇ ॥

## Page 205.

1 After iti, P kadhā ॥ ॥, Ψ PrM kadhā 6 ॥ ॥ 4 bhN mamādyāṇagūhate,  
 cp. p. 206, l. 7 ॥ 6 Ψ PPr coreṇāpy, N śarenāpy ॥ 9 Ψ PPrM arimardanaḥ  
 prāḥa prṣṭāṇs ca ॥ M vira for cauraḥ ॥ 13 M kāciryena kōcin ॥ M  
 nṛvaddhānauṇikosutā ॥ N prabhūtoṇ dhanāṇ ॥ 14 Ψ PPrM vṛddhaṇ vā° ॥  
 15 Ψ PPrM vṛkṭaṇ for yvṛkṭaṇ ॥ 20 Ψ PPrM om tathā ca ॥ 21 Pr vīla-  
 mitā ॥ Pr haṇtīs for dantīs; M ins haṇtū before dantīs ॥ 22 M  
 bhraṣati ॥ Ψ PPrM apahatoṇ ॥ 23 N vākyāṇ nālīryate ca bāṇdhavajenau  
 patnī na vāsryate ॥ 24 bhN °parusaṇ; in bh, °pa° has been corr. subse-  
 quently to °pu° (by cop. ?) ॥ This line exactly with the same words in Bh  
 and Hamb. MSS.; A dhi (this on gamboge which covers another aksara) k  
 kastāṇ jarayā °bhābhūtapurusaṇ | putro °pya °vajñāyate ॥ M om. °py a ॥

## Page 206.

1 Ψ PM grhe, Pr gahe, all these MSS. om. tal ॥ Ψ P coraṇ ॥ 2 bhN vi-  
 smayotpulakāṇcitā° ॥ 4 Ψ PPr grhe ko°, M ahe ko° ॥ 5 bhN Ψ PPrM mamā°;  
 A with us, Bh nūṇam esā mān aṣya bhayāṇ mām āḷṇgatīti ॥ 7 bhN Ψ PPrM  
 mamādyāṇagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2  
 and SP, MS. N 1355 ABh with us ॥ 9 Pr etasmāc ॥ bhN apakārīṇaḥ,  
 in bh corr. to our reading by corr ॥ After cintyate, Ψ PPrM insert kadhā ॥  
 7 ॥ 10 N pustāya (a misreading of the old-fashioned e) ॥ M bhadiya°  
 for tadīya° ॥ Ψ PPrM cōty for vā, iti ॥ 11 M anyena for anena ॥ 12  
 bhN Ψ PM here and in the following lines rukīanāśaṇ ॥ M eva for evaṇ ॥  
 15 N goyutaṇ ॥ 16 M arimārdana āha, Ψ P arimardana prāḥa ॥ 18 N  
 ins. prativasati sma after brāhmaṇaḥ ॥ 19 bh vāśīsta°, N vasiṣṭa° ॥ N °vastrā-

nugamdhalepanamā° ॥ bhN°parivaṇṇita ॥ 20 bhN°mopacita ॥ N°sto-  
stava° ॥ 21 M vrūhmane ॥ 23 M aha ya vrūhmanasya ॥ 24 N om.  
gam ॥ M om. nīścītya ॥

## Page 207.

2 ΨPPr tikṣṇa°, M tikṣa°, all these MSS. om pravīraḥ ॥ N ΨP°nāśā°, M an-  
natannāśo° ॥ M°raṁśe ॥ 3 bh°saṁtatatagātrah, N°saṁtat[*t* deleted by cop.]-  
tagātrah, ΨPPrM°sumanvitagātrah for°saṁtatagātrah (Pr°smāyu° for°snāyu°),  
A°saṁtatagātrah, Bh upacitannāyusaṁtatir nnatagātrah ॥ bhN°kutāvaha° ॥  
4 N om. taṁ ॥ bh°bhayotrastaś, corr. by the copyist to°bhayāt trastaś,  
which is N's reading ॥ 7 N daridrobṛāhmaṇasya ॥ 9 ΨPPr bhakṣa-  
yasyānīti, M bhakṣayitāmīti ॥ 11 M prasthitarākṣasam ॥ 13 N bhakṣāmi  
for bhakṣaya ॥ 15 ΨPPrM tathāpi for tavāpi ॥ 17 M go for goyuge ॥  
N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all  
between them ॥ 18 In Ψ gloss by later hand on āhamilayā · spudhikayā  
(read sparadhikayā) ॥ 19 Pr cor o ॥ 20 M om. bhakṣayitum icchatī rākṣaso ॥  
22 bhN padam for evaṁ ॥ M Srutvācchāe vīrahmanah ॥

## Page 208.

1 After iti, ΨPPrM 8 kathā ॥ ॥ 2 °bi° of śibināpi looks in bh almost  
like °si°, hence N (replacing °si° by °khi°, which very often alternates with  
°si° in the MSS.) śikhināpi ॥ 3 M śrūyate ॥ 4 bhN tatrayaṁ for taṁ nāyaṁ;  
consequently the glossator inserts na before hanyate ॥ 6 N avalhyāyaṁ;  
Pr athadhya evāyaṁ ॥ 12 N om. nagare ॥ 13 bhN jathurah va° ॥ 17  
bhN vyayaś ca ॥ 18 Pr vaṁṣitaṁ ॥ bhN bruṇīti ॥ 19 Pr prapito ॥  
20 bh vaidēśikasya, corr by the copyist to vaidēśakasya, which is the reading  
of N ॥ 24 Pr sā ca for śāpi ॥ 25 Pr dūretara° ॥ M kṛtā for gatā ॥

## Page 209.

1 ΨPL°°kriya° for°kṛaya°, in Ψ i deleted by a small stroke over the  
line ॥ 2 M kṛtā for kṛtvā ॥ 3 bhN prasuptasya for prasuptah tasya ॥  
4 ΨPPr om. ca after tatraiva ॥ 6 ΨPPrM om. katham ॥ 8 M svayā  
for tvayā ॥ M tham for katham ॥ ΨPPrM va for vā ॥ M hātaka-  
pūrnnaḥ ॥ 10 Pr jānāsi ॥ 11 In bh gloss on nāyikā rāṇ ॥ M rāji-  
kāponena ॥ 12 bhN tadāpy ॥ 13 Pr nava vivāśah ॥ 14 Pr  
vyadhāyā° ॥ 15 bhN param ॥ M āsā i di (of ādi, l. 18), omitting all the  
text between these syllables ॥ 16 N paripūjita ॥ ΨPPr vīhitopabhogyam ॥  
18 L° paraspara, P parasya ॥ After ādi, ΨPM kathā ॥ 9, Pr kathā ॥ 29 ॥  
19 bhN samarpitavān ॥ N tathā cānūdrstāntamllinam ॥ 20 Pr vināśanō-  
yam ॥ 21 M om. pūjyā yatra pūjyante ॥ N vīmānātā ॥

bhN, ΨPPrM

## Page 210.

3  $\Psi$ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād* *yādī* || 7 M *jūnāti vināṇ* for *jā° car°* || 8 bh *tad dr̥ṣṭam*, N *tad dastam* for *na dr̥ṣṭam* || 9 Pr *t* for *gat* || 10 Pr *avocacat* || 15 bh N only. *durdinase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varsabhā[misr. for °ti]jalade [corr. from °do] mahā'ṭuriprabhrtan | visamasthāne bharttas trayā na gaṃtavayam tu sabhaye 'pi* || Bh on the whole with us; variants: b *nāḥsamcārāsu nagravāthiṣu*; c *patyan videśayāte*, d *param sukham* || 16 Pr *irdeśe gamane* || M *janacapalāyāh* || 19 M °*vi°* for °*vita°*; in bh gloss on °*vita°*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *atirākyahya* || 22 Pr °*pastāreṇa* ||

## Page 211.

1 Pr *aṇ* for *antase* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tāv* for *tāvad* || 5 N *saha lāpūt* ||  $\Psi$  *nī*[new line]*nibhrtam*; hence Pr *vi*[new line]*nibhrtam* || 6 bhNA $\Psi$ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasminn aṇtare sā gṛhadvārahapāṭayugam nīcalikṛtya śayanam ārohati* || 9 M *tata* for *tat* ||  $\Psi$ PPrM *tatas* for *evam* || 10  $\Psi$ PL<sup>1</sup> *spasotsuko* || 11 Over *trayāsparsanīyam* in bh *na*; M ins. *eva* after *śariram*. These are corrections by copyists who separated *trayā sparsanīyam* instead of *trayā aspā°* || 13 M *devatāśāsanārtham* || Over *tatrākasmikī* in bh gloss: *vyabhicārī* || Pr *r eva* for *khe* || 16 Pr *apādayam* || 17 N *matih* for *putih* || 19  $\Psi$ PPrM transpose *tat śrutvābhikṛtam mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bhNA $\Psi$ PPrMBh *anena*, the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruṣeṇa samam ekatra śayanīye ālīnganam karoṣi | tat tava bharttur apamṛtyur asya saṃcarati bharttā ca vaśasatam jīrati* || About A, see Introd., p. 54 f. || 22 M *bharttāh* ||

## Page 212.

1 bhN °*ntarhāsasavikā°* || 4  $\Psi$ P *śayyādhastān*, Pr *śayyādhastā*, M *śayādhastā* || 5 Pr *kulānaṃdanī*, M *kulanaṃdati* ||  $\Psi$ PPrM *tvatparikṣārtham* || 6 M *līlām li sthītaḥ* || 7 Pr *thamdhe* || 12 bhN $\Psi$ PPrM *dosētyādi*; A with us || After *ādi*  $\Psi$ PPrM 10 *kathā* || || 16  $\Psi$ PL<sup>1</sup> °*virodhināḥ*, M °*virodhitā*, Pr °*virodhina* || 17 M *manṭrena* || 21 bhN *tasyāntarbhāvaṃ*, Pr *tasyāṅgataḥ bhāvaṃ*, cp. Śār. 133, 12 f. ||  $\Psi$ PPrM om *so 'bravīt* || 22 bhN $\Psi$ PPrM *ahaṃ tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tadarthe*, Bh *ahaṃ tāva yusmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpadam* || bhN $\Psi$ P °*gānanārtham*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after °*kuśalo* || 25 N om. *baku* || 26 Pr *ukhyā* ||

bhN,  $\Psi$ PPrM

## Page 213.

2 bhNABh 'tola' for 'tala' || M 'lhabitām' || 3 Pr om. 'sita' || Pr 'taramgā' || M om. yā gaṇṇā || M jupanyatupāsraṇḥyāyō' || 4 NM 'yoga' for 'yāga' || ΨPL<sup>1</sup> 'pārāyonaṇḥ' || 5 N *kanula*, *ṇ* deleted by the copyist, who continues *īthitośaṇḥ*, om. the preceding syllables || bhΨPL<sup>1</sup>PrM 'serālā', ABh 'śaṇḥālā' || 7 ΨPL<sup>1</sup> yājñalkyo || ΨPL<sup>1</sup> jānharāyāṇ || On *snūtrōpasprastum* gloss in bh: ācamanaṇ grhītuṇ, ΨPL<sup>1</sup>M 'srastum', Pr 'srstum' || 8 Pr ārabelhesya || 15 M om. yathā'yāḥ || 18 N om. *tasmād* and the following words to *tasmān* l. 20 excl. || 19 P (not L<sup>1</sup>) śaiceaṇ || ΨPPr gāṇḍharvāḥ || bh giṇṇ ||

## Page 214.

1 ΨPP<sub>1</sub>M vyagjanāś ca || 2 M om. *prasthitaḥ* || 5 Pr om. *pūṇam*, *param* ca || 8 N *kaṇṇāṇ* for *naṇṇāṇ* || 9 M yā kaṇṇāḥ qhanyā vṛṣṭi sur paṣyaty asanāśrū || 10 M *avavādyā* || M om. *paḥkanyā* || PL<sup>1</sup> *ersālā* || 11 Pr *svaśrībhyas* ca || M *paḥkanyābhyo* || 13 P<sub>1</sub> *prachāra* || 16 N *tolhā* ca || 19 ΨPP<sub>1</sub>M *rao* (M only *re*) *gunāḥ sapta guṇesanyāḥ* (M *gatesanyā*). The Hamb. MSS. H I and Simpl. MS. h have the same difference, H reading *rare gunāḥ sapta vilakariyāḥ*, I and h *etān gunān sapta parikṣya kanyā*; A with bhN I h, but om. *sapta*; Bh *rao gunāḥ sapta nirikṣanyāḥ* || 20 ΨPP<sub>1</sub>M *aloḥ param bhāgyavatsā hi kanyā* (Pr add *h*); Simpl. MSS. H *tulāḥ param bhāgyavatsā hi kanyāḥ*, I *dayā budhāḥ śaṇḥ acipṭanyāṇ*, h *vudha dayā prāsmūksa kīlaya śaṇḥ acipṭanyāḥ*; A with bhN Bh *tatparam bhāgyavatsā hi kanyā* || 21 bhN *asa*, ΨPP<sub>1</sub>M *āśtyo*, for *asyā*; A *anya*, corr. by corr. to our reading, but *ā* del. again, Bh with us || 23 Pr *svastāhṛtuh* || In Ψ, *bhagavan* and the following words to *svadukhitarāṇa* incl. are supplied by gloss. in margin, gloss. of Ψ writes *sudukhitarā*, then *m urāca* must have been torn off or cut off with part of the right margin, as PL<sup>1</sup> have these words, agreeing with corr. of Ψ in the faulty reading *sudukhitarāṇa* ||

## Page 215.

1 ΨPM *sudukhitarāṇa*, Pr *svahitarāṇa* || 3 M *nāham etśasām* || 6 Pr *kaśmīn* for *kaśmī* || M om. *apṇ* || 8 Pr *putrīye* || 10 Pr *sahād* || 11 M *bho megha vad amyā tvad adhiko* || N *paranendāṇa* for *meghenāḥ* || 12 M *putrike* 'smeghayaṇḥ' || ΨPP<sub>1</sub>M *sū āha* || 14 ΨP *adhiko*, corr. by cop. of Ψ to *adhikah* || 15 ΨP *hastat* || 16 M *attha pūrvata munih peritāṇa* || 21 M *tasya* 'darśayāt' || 22 M *pulekoverāśasavā* || 23 bhNAΨPP<sub>1</sub>M *mūṣakam*; Bh with us || N *kṛtvā tasmāi*, continuing *tasmāi*, &c., 216, 2 ||

bhN, ΨPP<sub>1</sub>M

## Page 216.

1 M° *vikṣiptam grhīṣam* | *grhīḍhar, amom* bhNAΨPPr *grhīḍhar(m)am* || Bh *ajāṭīrīkṣitām karīṣam* (!) *amvīṣam* || Ψ *siop* || 2 bhΨPPr (not M) *mūśakīṣam* || 3 Pr *sūryabhoṛttāram* || After *ādi*, ΨP *kathā* 11 ||, M *kathā* || 1, Pr *kathā* || 13 || 4 Pr °mā° for °u° || bh *sthrīajñīṣty acintayat*, N *sthrīajñīṣty acintayat* || 5 N *akarīṣyad*, bhΨPPrM *akarīṣyad*, corrected in bh by corr. to our reading A with us. Bh *akarīṣyontōṣva tato*. After *akarīṣyad*, M continues *eteṣāṃ*, &c., l. 9 || 10 Pr *yathāsamūhitam* || PL<sup>1</sup> *prayaccha* || 11 Pr *ete bāṃlharōpāgus* || In bh *ca* after *sa* has been deleted again by cop. NM om. *ca* || 13 Pr ins *sādhya* before *na* || 15 M *atradīārasthoḥ* || 16 M *ōdyorām* for *āhōrām* || 17 N *sthrīajñīṣam* || 18 bhN om. *sa* || 19 M *montrijam* || M om. *ca* || 20 In bh gloss on *aiugacchāmi*: *jānāmi* || 25 ΨPL<sup>1</sup>PrM *mahān er*° || bh *tara*, corr. by corr. to *tutia* || After *ca*, corr. of bh adds *ta*; hence N *caṭakōpi* for *ca ko* 'pi || 27 Pr *tudagru er* ||

## Page 217.

4 ΨPPr *iśvasthacitto*, M *iśvāsacitto* || 6 M *nijāvāṣam* || 7 M *kim amendham*, om. *na sōpāye* || ΨPPr *sāpāyanendham* || 8 M *ma* for *mama* || 10 ΨPPrM *vicintya* for *ivārya* || 11 bh *vikāṣṭanayanarada*, then beginning of *ma*, then *nakamulāḥ*. N with ΨPM: Pr *vikāṣṭaradanakamala* || ΨPPrM ins. *ca* after *prāho* || N *hoḥo* || 13 M *prāyacchat* || N *a* for *atka* || M °nāḍīśraddheya° || 14 ΨPPrM °*vacanamātipratyayapari*° (M °*pratyanayapari*°), in Ψ corr. by cop. from °*vacanemā*° || 15 ΨPPrM *bhavati* || Pr ins *jam* after *mucyatām* || 16 P om. 'sav, L<sup>1</sup> *mocitō sav* || 17 Pr *tār*, om. *ad* || 19 After °*ādi*, ΨPPrM *kathā* || 12 || 22 ΨP *svavarggām*, Pr *svavarggām* || M *erā* °*smād bhī*° || 23 M om. *durgam* || In bh gloss on °*bhīḍhatte kathogati* || ΨPPrM *anyaparvatadurgam* (Pr °*rgar*°) ||

## Page 218.

2 bhNAΨPL<sup>1</sup>Pr *śocyate*, M *śecyate* (or °*iya*°); Bh *na śocate* for *sa śo*° || 4 In bh. *śrutā* has been corr. by corr. to *śrutāḥ*, which is the reading of P || 5 P (not L<sup>1</sup>) *proḍuḥ* || 7 Pr *kaṣṭi* for *astī* || 8 Pr *parīśraman* || 11 M *nirṭo* || 12 All our MSS incl. A and Bh, but except Pr, *pūṭkartum*; Pr *muthartum* || 13 bhNΨP twice *bila 3* for *bilā 3*, L<sup>1</sup> *aho vā 3 aho bilā 3*; M *aho bilā : 3*, *aho bilā : 3*, Pr *aho bilā 3* (om. one *aho bilā 3*); A *aho bilat : ahe bilat* (*t* being a misreading for *3*). Bh, misunderstanding the significance of the figure *3* *aho bilā bilā bilu ity ukhā*. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. *tūṣṇīmbhūya* || ΨPPrM om. *bhūya*, writing *tūṣṇīmbhūyōpi* || 14 N *kathā* for *trayā* || 16 Pr

bhN. ΨPPrM

akharāṇīyaḥ || ΨPPrM nāhrasi || 17 M praścān || NΨPPr āhrāsyasi, M  
 āhrāsyasi || 18 N tārāt for tac || M mūnan asyu esū guhā || 22 Ψ  
 prarasthāṃte, but the anusvāra put rather high over the r-hook || 23  
 N om. ahaṃ || M om. 'yaṃ me || 24 bhNM itī for eti || Pr akaroti ||

## Page 219.

1 M prati2vapūrnṇa dībhāgā anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ  
 by means of an almost imperceptible vertical stroke to dūrasthān; PL<sup>1</sup> om. dū-  
 rasthān, ΨPrM ins. a second apr after dūrasthān || ΨPL<sup>1</sup> palāyamāno, the two  
 o-strokes being deleted by cop. of Ψ by means of two dots over them || 3  
 After ābī, ΨPPr kathā || 13 ||, M kathā 12, corr. by the copyist to 15 || 5 M  
 tad evaṃ ma vyacīṇyot, &c., l. 7; the missing text has been supplied by the  
 copyist himself in the next line || M parivā, om rānuṇto, N °rānurakto for  
 °rānugato || 7 Pī śhrājivati hrṣṭa° || 8 M gateh || Ψ mūlhamūnasas ||  
 9 M om. yataḥ || 10 Pr di(new line)diṅgha° || 11 M om. sya na cīvāt ||  
 15 bhNΨPPr ekarkam; A svakulāyūḥaikām, with a small e over aī, Bh  
 sa svakulāye pratyaham ehaikām una° || M vanayūṣṭikām || Pr guhādīmūrtam ||  
 N om. one dīne || Pr om. na || Pr transp. le ca || 16 bhN abha for  
 athavā || 21 N mayā krtā || 22 In bh under prahṣya gloss tvam ||  
 24 M tara for tāta || 25 bhNΨPPr pranadhīr, A with us, Bh iha for  
 pranadhīr || 26 Pr andho 'tīdpu°, M 'nyatra pāsaranam || N tvaryatām  
 once only || 29 Ψ vīse[new pago]śeṣataḥ, Pr vīśeṣataḥ || 30 ΨPL<sup>1</sup>  
 tadrasaṃtphalam, bhN tatphalam, PrM and Hamb MSS. with us || 31  
 ΨPPrM grhāgatas, bhN guhāyātas, Bh yaḥ guhāyātasya le, the reading of  
 bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL<sup>1</sup>  
 nirvākūlatayā ||

## Page 220.

1 M jalāṇī || 4 M °pādadhurggaṇ || 5 Pr samadhye || 6 ΨPPrM  
 trayā katham || M om. yataḥ || 7 bhNΨPPrM su for tu; cp. Śār. 136, 21  
 ABh with us || Pr purnnya° || 8 N na vānī° || 12 M karānibhau, om  
 kari, N karikarānibho || 13 N strībaddhadvau karau || 16 In bh gloss  
 on darvī°: kadachā || 17 M ins. sa before bhr° || bhNAΨPPr mātsya°, M  
 °māsyā°. Bh with us || N sūdravat || 18 N om. all the text between ya  
 of yaḥ, and p 236, l. 8 || 19 Pr kālopekṣī || 20 M °sphurugu° || 21  
 M °vīlu [a later hand adds h] sa | vyasūci || In bh gloss on saṃyāsūci arjuna ||  
 22 Cop of bh satā over yatā of prārthayatā || bh manena for janena ||  
 nagrhya in bh corr to nagrhya || 25 In bh gloss on dharmōtmajah. yudhi-  
 śṭra (!) || 26 bhΨPPr kumtīputrau (with gloss in bh: sahadēvanakula),  
 M karūtiputrau; A kumtīputrau; Bh mādrīputrau || 27 Pr gokarnasam° ||  
 In bh gloss on °preṣyatām: dāsa || 28 Pr yauvanya° || 29 Ψ om. sāpi,

From 220, 18 bh, ΨPPrM

but supplies *kāpi* in marg., P *kāpi* || Pr *ridāśi* || M *ā* for *āgatā* || 32  
M *gadāriṇā* || 33 bh ins *tad* before *evam*. Śār. 137, 21 *deva* in the  
place of *tad* || 4 P M Pr transp. *na* after *tūdyg* ||

## Page 221.

1 Pr *onekaśāstrepy* || Pr 'buddhi' || 4 P P Pr M ins. *ca* before *dhīmān* ||  
5 bh *apasarpa* || M *sadharmamūtrān* || 7 P *drṣṭāḥ drṣṭā*, M *drṣṭvāḥ drṣṭvāḥ*,  
Pr *drṣṭvā drṣṭāḥ* || 9 bh *āvrto* || 10 M om. *ucyate* | *durmantramaṇ kam* ||  
22 All our MSS., and SP 1480 (except one revised MS) *mahatā*, cp.  
Śār. 139, 2 || 25 bh *paripretaravā*, corr. by corr. to *parigataravā*; 4 P Pr  
*pariprta* || 26 Pr *esam* for *evam* || In bh *nāma*, of which *āma* is still  
to be made out, if the leaf is looked at against the light, is covered with  
ink || 27 4 P *upāgamyādhṛtaparitam*, M *upāgatasādhṛtaparitam*, Pr *upā-*  
*gamyādhṛtaparitam* || 28 Pr *udake prāpta* ||

## Page 222.

5 4 P M *amtaraprakrōmto* || bh *vrahmaṇasya sūnor* || 6 bh 4 P P M  
*jalāntastho*; A *hradatastho*, Bh *hradanatajalāntastho* || 7 4 P Pr 'nguste ||  
8 Pr *duḥkhamā* || bh *prāptih* for *śaptah* || 12 M om. *ca* || 13  
bh 4 P P M *durdura*, A *ārdura*, Bh *durdura* || 14 bh 4 P 'tyuḍbhutam.  
corr. to our reading by corr. of bh || bh *api* for *in* || 15 Pr *sasambhṛa*  
*dād* || 4 P M *phunadesam*, Pr *phunadesasyam* || 18 PM *ātmapuspārtham* ||  
20 M *karṇiṇyānam* || 23 Pr *sādhūdyate*; M *kim madya ta syādhūdyate* || 24  
M *duṣṣayo 'bravīt* ||

## Page 223

3 bh A 4 P P M *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheksaya*  
for *bhaksayan* || 7 ABh *ky ete*; but A continues *echala*, Bh *sthala* (a mis-  
reading for *echala*); Śār. 140, 12 *ma*° *vividhāhārās* || 8 In bh gloss on  
*khādato*: *bhaḥsamānasya* || 9 Pr *kytaracana* || 12 M *yasmākam* for *yad*  
*asmākam* || M *vāhyas* || 13 M om. *mandaviso 'bravīt* || 14 M 'sti ||  
bh 4 P P M Bh *durdurāḥ*, A *ārdurāḥ* (!) || 15 In bh, *kimcīt*° seems to have  
been corr. to *kumcīt*° by cop. || 19 M om. *pumścaly* || bh Pr *sakhamḍa*,  
4 P M *sakhamḍu*, bh 4 P P M *ghṛtapūrnān*, but cp. 224, 11 f.; A with us. Bh  
*virudhaghṛtapūrnān*. Gloss in bh. *modikān* || 20 4 P Pr *kadāpi*, M *kadāpi* ||  
M *drṣṭvā uktā ca* || 22 M *satyaḥ* ||

## Page 224.

1 4 jumps from the first *deryā* to the second *deryā* (l. 3), om. one of  
them and all between them. But the missing text supplied by cop. in  
marg. || 2 M *balibhukṣya* || 4 bh *nirīdi* || Pr *asyate* for *manṣyate* ||

bh, 4 P P M

7 M 'drśo ॥ 8 P om āgalya mūñā ॥ 9 ΨPPrM °kriyā° for °bahikriyā° ॥ 11 M gudi tasya tra dyu viāhmanah kim, &c, l. 17 ॥ bhΨPr ghrtaghrtapūrāḍi, P ghrataghrtapūrāḍi, M ghrtapūrāḍi ॥ 16 bhΨPr tasya; ABh with us ॥ ΨPPi piyavallabho ॥ 17 P inserts ra after mama ॥ 18 Ψ abhyāsam galam, P alpāsangalam, a misreading of the form which bhyā has in Ψ ॥ 22 After āḍi, ΨPPrM add 15 kadhā ॥ 24 bh svādūyatī, corrected by corr. to āsvādūyatī, ΨP svādāya iti ॥

## Page 225

2 Pr viruddham racoh ॥ 3 bh °macchedanārtham; Pr °thacchēdanūdananar-  
tham ॥ 7 After iti, ΨPM add 14 kadhā ॥, P 16 kadhā ॥ 10 Ψ  
vāyogo, P vāyo, MPi vāyo yo for vāyogho ॥ 12 P navālamhāra° ॥ 15  
M om agni° śatru° ॥ 16 M pūjñe ॥ 17 ΨPPi tatra for tan na, M  
tatāḍharalam soryam, &c. ॥ 18 P i yñayāya ॥ 25 P visnavam ॥ 26  
Pr spharati ॥ 28 kadhā in Ψ added over the line before the stanza number  
54 (for our 221) by cop Hence P kadhā ॥ 54 naya° ॥ 29 ΨP samsarggi°,  
in Ψ i deleted with a nearly invisible dot under the v-stroke ॥

## Page 226

1 bh trayā ānukṛtyena for trayānukūlyena, Ψ trayā ānūlyena, corr by cop  
of Ψ to our reading ॥ 5 ΨPPr uttanigūgrah, M ukhūgūgrah ॥ 6 ΨPPr  
nānabhyasceyaś chi° ॥ 10 ΨP vāsabhik ॥ 14 bhΨPPrM śikṣyāmī,  
ABh with us ॥ 15 bh AΨPPr apēkṣyamānāḥ, M apēkṣyamānā, Bh apēkṣya-  
mānāḥ ॥ 16 Pr kicū ॥ 18 ΨPPrM yathāpūrā ॥ bh nūḍāḍbho ॥  
ΨPPrM bhavīṣyaḥ ॥ 23 Pr °ṛṣyanmā and galah ॥ 24 Pr sāmurthe ॥  
ΨPPi 'vakāsavīśyās ॥ ΨP nīrtik ॥ 25 Ψ avasitasya kā°, sya being  
deleted by cop ॥ 29 Pr ṛṣyanesa nūḍaro ॥ 30 P bhūpate ॥ 33  
ΨPPrM tatra for na ca ॥

## Page 227.

2 bh vipramāmbhinī; gloss in bh. parapurāsūśaktā ॥ 4 bhΨP °sam-  
gatim, PrMBh °saṃgatiḥ; A with us Read °saṃgatiḥ, cp Śār. A 266 ॥ ΨP  
durapacārā, M durapavārā ॥ ΨP samūhgyācalekhāra, Pr samūhgyācalekhāra ॥ M  
°būdruḍābhāva bhūṃgurā, svabhā being supplied by the copyist in the next line ॥  
8 Ψ rājyām, perhaps corr. to rājñām ॥ 9 ΨPPr sahām̐bhasar vāpadam ॥ 12  
Gloss in bh on ṛṣnūnām yādava ॥ 14 P parām trīyate for pari° ॥ 16  
M badhā ॥ 17 ramyah is the spelling of our MSS ॥ 20 P nasah, the other  
MSS. with us ॥ 22 bh na tu for nanu ॥ 23 M om tūḥ mamadās ॥ 24  
Pr nās ci for tās cu ॥ 27 After tantram ΨPPrM insert. kadhā ॥ 15 ॥ 29  
M śatresu (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only  
a flourish, adding: iti trtiyam ākhānakam samūptam ॥ flourish ॥ 3 ॥, Pr 13 for

bh, ΨPPrM

3; after 3, Ψ two flourishes, *śrīh*, and a third flourish. Pr one flourish and 603 || After the stanza Bh: *triyam taṣṭram samōptaḥ* "flourish" || *śrī* || *samiat* 1442 verse *śrī*. Then two groups of akṣaras completely smeared with ink by cop. ||

## BOOK IV.

## Page 228.

1 bhΦ om, the Jain diagram (*arham*), Bh ins the Jain diagram and *om namo vināyaka* before the beginning || 2 Φ *abhadam* || M *lobha-pranāśo adma*°; Φ *latulhopāgāsam* || 3 Bh *threptam* for *prāptam* || Φ *sāṅghināś* || 5 Φ *pryachhoṇti* || Bh *prāha* for *kuthayati* || 6 Φ *garbhū-nāmupādāpaḥ* || 7 Pr *atkhastā*, Φ *adhastā* || Bh *kurālanulho* || 8 Bh *sakomula*° || Bh *nyaviśet* || 9 Bh *enhr* for *tad* || Pr *toda* for *tad* || Bh *bhaya* for *bhaḥaya* || 11 Φ *saprāpte* || P *nu*, Bh *eva* for *tu* || 12 Φ *goṭrugacaranaṁ* || Φ *svādhyam* || Pr *svādhyāya dāsam* || Bh *ev* for *vā* || 13 Φ *ceṣṭadevānte* || 14 Φ *dūrāyāntam* || bh *pathah śrūṣtam* || Φ *uśīḥzde-rūtanum āgatum* || 15 Φ *pūjaye* || 16 BhΦ om, *anyas ev* || Φ *uthayito* || ΨPPrMΦ *yas tu* for *yaṇya* || 17 Bh transp. *umukhās uṣya pī*° || Φ *ev* for *saba* || PrΦ *darateḥ* || 18 Bh *evam muktivā* || Φ *vlā* || Φ *tasmarā* || Φ *tatam* for *tena* || Bh *ciragosṭiavulham* || 19 M *anubhūyopi*, om *bhūya* || Φ *bhūpi* for *bhūyo* 'pi || Bh *adhīṣṭa* || BhΦ *eva* for *evam* || Φ *to* for *tau* || 20 Φ *jumbūchāyām śrūtan* || Φ *mahare* || 21 Pr *saputnyūh* || Pr *taṣā* 'nyamasminn, Bh *taṣā anyasminn* || Pr *an* for *ahani* || 22 ΨPPrMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* || Φ *prāpnoti* || 23 Φ *pasamasukhā* || Bh *pritiṣṭhīrthom* || M *phalāni* twice || 24 Pr °*cedṣyūny* || Bh *amṛtamaya-phalāni* ||

## Page 229.

1 Φ *bhāryāyā*, Pr om, *bhāryayā* || Pr om, *tat* || ΨPMΦ om *me* || 2 ΨPPrM om, *bhadre* || 3 Pr *pratipannam bhṛātō* || Bh om, *phalalātā tato* || bh *iyāpādītum*, Pr *iyāpādīyartu* || 4 Φ *tyajjmmum* || 5 Pr *prasūte* for the first *procūyate* || 6 Φ *sandaryōd* || P *bāṇḍharān* || 7 Bh so *īravat* || Φ *kudūci* || 8 Bh *tadanugatas*, bh *taṇanurōgas* || Bh *sakaladīnam*, om, *api* and *tatra* || Φ *manuyasi* || 9 M *yayā* for *mazā* || Φ *prīyan kutavah*° || Bh *protsvasasi*. The Hamb. MSS. have the correct form *procchvasasi* || 10 Pr *ōlam* *urso* || Φ *dgadaye* for *hrdaye* || 11 M *tnyā*, om, *siapa* || Pr *parutuh*, Φ *pupuratala* || Φ *uṛcaḥ* || 13 Φ *prāparavāḥḥam* || Φ *kasma* || Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* || 14 Φ *tudrucam* || 16 Pr *sēyam*, ΨP

śūāna || M om śūāna śhītā || Φ kīrtimabhāvarāmyā || 17 Φ asmākaṃ ||  
 Bh tara for nu ca || Eh ihāvakāṣa, Φ ihāvakāṣa || 18 Φ tasmā || Φ  
 caranaranupātā || 19 bh na te || 20 Ψ tasyā, the ā-stroke del again  
 by cop putting a little stroke over it, P misunderstanding this, replaces  
 the ā-stroke by danda || Pr hrdaye || 22 Pr nīcīyaṃ || Ψ P P<sub>1</sub> M cīntā-  
 kulacittāḥ || 24 Ψ P P<sub>1</sub> M ekāgrāhas, in Pr corr. by cop from ekāgrāhas ||  
 25 M rānarā yābham sōhregam || 27 M om. na ca subhāsītādī pothasī ||  
 28 Pr cīvrelāyā || 29 P svasukham, M sumukham || Ψ tasya dvāra°,  
 svagha being added in margin by corr. || Pr °darsanāpī || 30 bh pra-  
 tyupakā at the end of the page, om. the following words and continuing  
 witham, l. 33 || M vrttyupakāram || Ψ P karomi || 31 P<sub>1</sub> corc ||

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3 M °vampānāmā° || 7 yasmadyag add. in Ψ by corr. in marg ||  
 bh P<sub>1</sub> om. ca || 9 M asti saraṅgīnopradetro °smadgṛhaṃ || M om n  
 mama || 11 M ta for tara || Pr ādhaḥ || In Ψ, the dot at the beginning  
 of the superior horizontal stroke of nu in rathānusthite—every superior  
 horizontal line has such a dot—see our Tables in vol xi—has melted  
 together with the second horizontal line to the effect that the whole word  
 looks like °āmustile, P misreading or correcting this: °āpnustile || 13 bh  
 manu prṣṭa° || Pr °salitrāt || 17 Pr makuraḥ prāhu || 20 bh Ψ P P<sub>1</sub> M Φ  
 tathātra for tatvāra; ABh with us. In the Hamb. MSS, the two words are  
 missing || M ma for mama || Φ susvādubhṛdayena vīnā sūnyakṛdayo °bīdātāḥ, &c.,  
 l. 21 || Ψ P P<sub>1</sub> M samānetarīyaṃ || 22 Pr yene sā || 23 ahaṃ ca tvāṃ ca  
 also A, Hamb MSS, ahaṃ tvāṃ svāśīyam [I adds am] eva jāmbū° || 24  
 Pr nīcīya || Ψ P P<sub>1</sub> M āgumat || bh °prātuh for °śatuh || Ψ P P<sub>1</sub> M  
 dīrghatarācamkramanena, M dīrgharutacāmkramanāt || 28 Pr om. nīcīste at  
 the beginning of a new line; P om. set of the second vīcīset || 29 P om.  
 vīcī of vīcīśūd || Pr nāhṛmtatī || 31 Ψ P M nīcīrtate, Pr nīcīrtamte for  
 uttīrtatī || 32 M g for dhig || 33 M om. n na ||

Page 231.

2 In bh gloss on āsnatari ghesara || 3 Ψ P P<sub>1</sub> M hīṃ mūdhena mayāśya  
 (M transp. the sva of svābhīprayo with °sya of mayāśya) || 4 Ψ P P<sub>1</sub> M punar api  
 kathamev, M pu° a° kathamev (or rathamēv), but in Ψ, there is a small hook  
 before punar api over the line, and a rather imperceptible 2 over punar api,  
 with a small vertical stroke at the right-hand end of pi over the line together  
 with two small vertical strokes over dīcī of °cīd vī°. This means, no doubt,  
 a correction to the reading of bh N. This correction was not understood by  
 the copyists of P and of the original of M—if the marks did not simply escape

From 229, 17 bh, Ψ P P<sub>1</sub> M

their attention—as the current method of indicating transpositions in MSS is to put the figures 2 and 1 over the aksaras or words in question (see vol. xi, Table II, no 8, 9d) || 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS HI read *mitra hāyena mayā tēbbi-prāyo labdhak tasyā na kīncid* [H °t] *hrdayena* [H hr°] *prayojanam asti*, h first sentence with HI (only with the blunder *laccōh*); then *toḍ apy anar tasyāpi hrdayena prayojanam* || M *mayābhīprāyapari°* || 7 Pr *nūṃ* for *trōṃ* || ΨPPrM *akumthotkarāṇhū* || Pr *dustotā* for *duṣṭa* || 8 P *mōham* || bh *gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. *1 kathā* || 10 M *hānanorō* || 11 M *dhīyodārśanasya* || 16 Pr °*gatā*° for °*gatī*° || 19 M *yonopukrtiṃ*; Simpl. H with us, I h *yenōpukrtiṃ* || M *sahitaṃ* for *hasitaṃ* || 20 *upakṛtya* also Simpl. HI h || 21 PrM *salile* for *sa bile* || M om all between *hṛnasasipam* and *taṭra*, l. 22 || 22 Pr *eraṃ* for *enam* || 25 bhΨPM *vyathākāraṃ*, PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādālagṇaṃ karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kamṭakenaiva* || 26 Pr *gacchā* || Pr *ābhūyatarān* ||

## Page 232.

1 bh *priyadarśanēhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣṣa* || 8 P *uṣaḥi°* || 11 Pr *atsakāśam* || 16 Pr om *ganga-datta āha* || 21 Pr *dgade* || M *tadōgām*, om *vā* || 22 bh *samāśrayaḥ* for *mamā°* || M om. *sarpa āha*. Pr ins *sa* after *surpa* ||

## Page 233

2 M *citaṃ* or *itaṃ* for *hitaṃ* || Pr *parināyēt* for *pa° yat* || M *bhṛtiṃ* for *bhūtiṃ* || 4 Pr *jalōṃpāmtye* || M *raṇi* for *ramyotaram* || P *ramyutorakotaram*. This is a misreading of Ψ, which writes *ramyatara* 2 [new line] *kotaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *iridhōḥ* || 9 M *pīāneh pari°* || 10 Pr °*sukhopāyūṃ* || Pr *ārabhyate* || M *budhyak* || 11 Pr *ta* for *tam* || P *yuly eraṃ* twice || 13 ΨPPrM *sukhopāyena trūṃ* || 14 Ψ 'smaṇyano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P 'sma *parijano* || ΨP *raśayāmi*, in Ψ corr with gamboge to our reading || 15 After *iti*, Ψ a small mark. om *sarpa āha*. P *surppa āha* || 21 Pr *śanair bhakṣiptō*, om. *śanai* || 22 Pr *uśvā*, om. *śya* || bh om. *bhadi*; Hamb MSS. have it ||

## Page 234.

1 M *ghaṭimārggena* || 4 Pr *svarggiyam* || P *praccha* || 5 M *tulita-manā* || 7 M *nesedhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

bh, ΨPPrM

*vāḥvāḍuram* ॥ 16 M *bhaskah* ॥ 19 Pr *che dera* for *etad era* ॥ Pr  
*saḥpā* ॥ 23 ΨP *astri* ॥ P *yati yatro* ॥ PPr *ikyati* ॥ 24 M om  
*sa rita* ॥

## Page 235.

1 bh *bhaksayitū* ॥ bh *sutadotto*, Hamb. MSS. *Yomunadatto* ॥ 2 M  
om *taḥ* ॥ *tam drstrā gongada* ॥ *tam* also Hamb. MSS. ॥ 3 bh *tata*  
*svapatnyā*, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrūṇ* also Hamb. MSS. ॥ 8  
Pr *pryodursānōktaṃ* ॥ 11 M om. *na tra* ॥ M ins *na* before *emā* ॥ 12  
Pr *taldnyesām* ॥ 13 bh *bhaksyo*, P *abhakso* ॥ 14 M *ekam* for *evam* ॥  
M *bharat* ॥ 16 bhAΨPM (not P) Bh *pratīkṣyamānas*, Hamb. MSS. the  
same mistake (H *pratīkṣyamānas*) ॥ 17 Pr *eva kotaravāsinaṃ*, om. *kūpe*  
*'nyā* ॥ 18 bh *sāhāyāṇ* ॥ 19 M *gāṅgadattasmākāṣaṇ* ॥ Pr *jālāsya*  
*nama* ॥ 20 ΨPPr *yad* for *yady*, M *yaddnye* ॥ In the upper margin of  
fol. 147 b, which contains the text from *yad.* l. 20, to *śimhasya*, p. 236, l. 18,  
the glossator of bh gives the following *sāṁdālikāḥita*-stanza, without any  
indication as to the place where it should be inserted *vāmo hemamrgaṇ na*  
*vetti* ॥ *naghaso yāne yunakti drgān* ॥ *vīṇasyatra saratsadhenuharaṇe yātū matī*  
*cārgane* ॥ *dyūte bhīṣṭayate sthayaṃ ya mahisṇi dhar mātmaṇo dattavān* ॥ *pra-*  
*yah salpurasorṇa ananthasamaye bālhyā paritayate* ॥ 1 ॥ 21 bh om. *atra*,  
M *nāhaṇ trayā vishuṇ sakuṇa* ॥ 22 P *brī* for *līṇ* ॥ M *bhavēti* for  
*tava, ite* ॥ 23 bh *gāṅgadatta* ॥ 24 bhAΨPPr *amāḥkṣyamānas*, Bh  
*akṣamānas* ॥

## Page 236.

1 M *śighragamyatām* ॥ 2 Pr *saṁāgatyaṭām ite* ॥ 3 With this line,  
N sets in agam, misreading it as follows *patīṇ patitāṇ vrasajayām āsa* ॥  
After *āsa*, ΨPPrM insert *kathā* ॥ 2 ॥ 9 P *bhūho* for *tad bho* ॥ N *gāṅga*  
*na datta* ॥ 10 bh *āyāsyāmi*, N *āsyāmi* for *āyāsyāmi* ॥ P *naṭta yudyate* ॥  
N ins. *va* after *me* ॥ 11 P *prāyopaveśanaṃ* ॥ 12 N *qrhaṇ* for *akhaṇ* ॥  
bhNΨPPrMΦ *drstrā*(*')**pāyo*, Bh Hamb. MSS. and A with us. Simpl h  
om this word ॥ 13 bhNΨPPrM and Simpl. H (not h) *drstrāpāyo*, A  
with us, Bh *sa* for *drstāpāyo*; P *mūlak* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in  
Ψ an almost imperceptible *ra* being added over the line above *dhū* (') ॥ N  
*saddhūpāyo* ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrΦ *ca acalāt*, M  
*ca acalātāt*; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;  
Simpl MSS. H *h tasyācalanāt* ॥ 22 N *luṇ* for *caluṇ* ॥ Pr *śrūṣāsām* ॥  
24 M *tat śrūḡālo* ॥ N *'nveṣane* ॥ All our MSS. incl. ABh *hīṇit*; Hamb.  
MSS. *kīṇcidgāṇam*. See above, p. 31 ॥

From 236, 8 bhN, ΨPPrM

## Page 237.

1 Pr *saṃpāraṭṭhaṇṇa* || M *bhaṭṭagote pavarīṭṭhāṇi kṛbhāḍ* || 2 ΨP *praiḍā* || Pr *totaś cānena* || 3 Pr *śiṣṭhikṛta* || N *māsu* || 5 N *bhaginīvētu* || M ins. *rā* before *kṛm* || 6 ΨPPrM *atibharena* || N *cāsa*° for *ghāsa*° || N om. *na* || 7 Pr *lṛhakeato* || N *śarīrapustam* || 9 P *makata*°, ΨP *adrśasappa*°, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh with us, but *śiṣṭa*°; Simpl. h. *marakataḥśasadrśasapaprāyo* || 11 Pr *bhaṭṭāṇ* || 13 M *mōm rāṇi vadā* || M *madbhujoparīkṣita* || N *tatīdṣṭi* for *tan vāṣṭi* || 14 Pr *pradeśah* || 15 Pr *ti* for *tisro* || N *rāsabho* || 17 Pr *ḍṇayoh* || 18 Pr *śṛgūḥṣṇanāṇi* || 19 ΨPPr *laṇḥbokaṇṇam arāḍes.* om. *tam*; M om. *tom* and *ca* || 21 Pr *eṣṭi* for *ekām* || N *uktā* || 22 ΨP *saṃvutṭu*, Pr *saṃgataṭṭu* || 23 bhN *siṃhūṇṭoham* || N *vpūgotah* || 24 M *kṛamātukopḥṭum* || N *iti* for *ap* ||

## Page 238.

1 P *maṇyamānaḥ*, M *gaṇyamānaḥ* || 2 M *darāḥkamaṇa* || 5 ΨPPrM om. *iti* || 7 ΨPM *drstās tarikāmo* || 9 Pr *gaccheta* || 10 N *sajjatorikāmaṇa* || Pr *emaṇ* for *enaṇ* || 12 N ins. *oham* before *atṛa* || 14 N *jāgarūṭṭhaḥ tistati* || 15 Pr *carana* for *carams* || 17 Pr om. *tat* || 18 bh *vajropamatha* [ *tha* corr. to *pru* by corr. ] *kūrād*; N *vajropamāṇḍya* [ *ḍya* del. again by cop. ] *piārād* || bhN *gūḥṭah* for *mukṭah* || 19 Pr *prāhasana* || 20 N *ecchātā* for *utthitā* || 21 N om. *toyā* || ΨPPrMΦ ins. *pi* after *nasyato* || ΨP *husta* || 23 Pr *prāgopraveśana*° || 24 bhNΨPΦ transp.: *agnim rā jalam*, but cop. of Ψ deletes *rā* by two very small strokes. M *agnijalam rā*, A *agnir rā jalam rā*, PrBh and Simpl. HI with us (H *agni*), Simpl. h. *tadāgnim jalam rā pravīṣāmi* || N *pravīṣāmi* ||

## Page 239.

2 Pr transp.: *te stīṛhatyā*, adding *ham* || Pr om. *manimothas ca kopam karisyati* || ΨPM *prakopam* for *kopam* || 4 bhN *jayanam* || In N, *sampādanim* has been corr. by cop. to *sampādinim*, which is the reading of bhΨPPr || 5 N *enōṇ ya pīṇidīya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *vinatya* || P *nurgīakṛtā* || 7 M *raktapoṭīkṛtāś ca* || M *kūś* for *kūpālikāś* || 10 bhN *darād yuḥ karoti* || 11 N *loka* || 13 ΨPPrM *prāgnatsajjita*° || 17 N *prūha* for *āha* || 20 bhN *eṣṭyam* for *edīyam* || Pr ins. *matya* after *āgatya* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus: *drstā sā* [corr. to *sa* by cop.] *tvam bhā*° || 24 bhN *ca* for *yaḥ* ||

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3 Ψ *nāhalapṭaharnno*; PPrM *nāham*, om. *ap* || After *iti*, ΨPPrM ins. *loṭhū 3* || 4 bhN *yudhīṣṭhīreṇa ca* || Pr om. *satyara* || N *vināṣitah* ||

bhN, ΨPPrM

6 Pr *svārthū* || 10 M *pramattasikṣṇāgnabhāṇḍakapṛaṇḍo* || Pr *dhāvatah pa°* || 11 M *ś for lataś* || Ψ P *°pato*, P<sub>1</sub> M *°pato for °hito* || 14 Pr *raṇa-kaserakaiḥ* || 15 Pr *°lāḥāḥakapṛaṇa°* || 18 N *paśyāmīte* || 21 bhNAΨPPrMBh and Simpl. H *h prakalpa°* || M *gaje* || N *samṇayamānesu* || M om. *vāṇisu* || 22 Pr om. *te* ||

## Page 241.

2 M *ma vāyaṇ for na cāyaṇ* || 3 N *karpaśyaṇ for karparapṛaharo* 'yaṇ || 4 N *kalasūtām for kaśātātām* || M *vaṇṇiṭi for vañcīto* || 5 ΨPM *yaṇ for 'ham* || 6 In N, the text between *kumbhakārah* and *atha*, l. 16, has been supplied by 2nd hand (N<sup>1</sup>) on a blank left free by copyist || N<sup>1</sup> *eraṇ for mōraṇ* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yatoḥ* || 9 Pr *putrakah* || 11 ΨPr transp *katham etat* || *kulāṭa āha* ||, P *kotham etat* || *kulāṭa āha* || *vāṇi kṛ* || M *kathas etat kulāṭa āha* || *vāṇi kṛ* || 13 Pr *simhāṇ simhamāṭhūnam* || 14 M *putradāyaṇ* || ΨPPrM om *niṭyaṇ* || N<sup>1</sup> *migāḍi* || 15 Pr *simhā* || N<sup>1</sup> om. *vane*, P<sub>1</sub> *vane vane* || Pr *bhramatā* || 17 Pr *āgarvāt* || N *śṛgāḥ śiśuḥ* || 18 N *kṛtānukapṛama* || 19 Pr *simhāḥ* || Pr *simhābhi°* || 22 ΨPPrM *bātās* ||

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1 M *°bāle* || bh *prakarttavyaṇ* || In P<sub>1</sub> *karṇait* corr. by cop from *kaṇyacit* || 3 N ins a second *enam* before *pathyaṇ* || bh *anyaṇ*, N *abhyam*, AΨPPr *anyaṇ for anyat*, Bh with us || 5 P<sub>1</sub> om *aham* || 7 N *karṭavyaṇ for kṛtyaṇ syāt* || 9 P *tasmāt samāyaṇ* || N *līṭye* [a del. by cop.] *putro* || 11 Pr *śiśurāḥ* || ΨPPr *ekāḥāvarāḥāṭā*, M *ekāḥāṭā rā*, see above, p 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samāyagāṇa* || 15 N *°kulāśāstris* || M *tat tat tu na gamtavyaṇ* || PN om. *tat* || 16 N *dhāvatah* || N *gy-ṣṭebāṇḍhuvabhagnūn* || 19 ΨP *jāḍe* || N *bhaṇḍatv- vāṇṇyāt* || 20 ΨP P<sub>1</sub> M om *tatā ca* || 22 Pr *sūān* || 23 N *jyestu- prācchaceṣṭitem* || 24 N *ācūḥ* ||

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2 ΨP *tāmmrolocanaś* || 3 Pr *simhā ekānte* || N *puruṣaṇ* || ΨP *pra- yodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menam for māṇam* || 5 N *māṇvaṇena for sūtravacanaṇa* || N *prabhūtatava- kopā* [pā deleted by cop] *stāvīṣṭas* || 6 N *udyābhyāsakalāśena* || 7 N *yenaṭtā* || N *upaharasyatāt mayā āśyaṇ etau ryūpādāmyaṇ* || 8 Pr om *tasya* || N *icchamti* || 9 Pr *sūrobhi kr°* || P<sub>1</sub> *daśaṇḍyo* || N *putrakah* || 10 Pr *kulena smin*, ΨPM *kule tasmīn* || N (not bh, which writes exactly as our text), ΨPPrM *samutpanno for tcam u°* || ΨPPrM *gajo yatra* || 11 N *tataḥ for tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhātav* for

clau || N satpitrā || M om. satpitrā || Pr śāśu tvā || 13 N nāna-  
rāyaṃ for tīvā drutatarā || N srujātī || 14 N nīto || 15 PM  
(not Ψ Pr) bhītamāh || N śanāḥ, [misreading of 2] for śa° ka° || 18  
N gobetaraṃ for drutatarā || 20 After āh, Ψ PPrM insert 56 kadhā || 5 ||  
21 N srujorthe || M anu, om. srujorthe || M ins. nā before na hi || 23  
bhN śukhale || 24 Pr sa mū tyā° || M na for śaḥ || 25 For katham  
etat, M katha tothū hi metad ||

## Page 244

2 In Ψ, the words *tuṣya* co, &c to *brāhmaṇah*, l 4 incl. written in marg.  
by cop. || 3 Pr śpī || bhM kutumbena || Pr kalahamāno for ka° a°, M ha  
for kolaham || 5 bhΨPM śakṣṇam; N BhPr with us, A has a gap  
here || 6 N mokṣgrāhmadhye || 7 M nā for mā || M bādhyate || N  
kapy for kvāpy || 8 M ins. sūtrā after grāhī || 9 N ākāśarūpa || 10  
In Ψ, tothū hi written in marg. by cop. || 11 Before *ta*, Ψ P wrongly  
insert *attha tau jalam pīti*, repeating these words afterwards in their right  
place. In Ψ three almost imperceptible dots, one over *a* at the beginning,  
two over *ti* at the end of the interpolation. Under the beginning and the  
end of the interpolation, nearly as imperceptible horizontal strokes || 12  
M vartam for dattam || bhNΨPPM tācāsamam, A with us. In Bh all  
the text is missing from *tathā hi*, l. 10, to *tvā*, p. 260. l. 2, both exclusive ||  
13 After *brāhmaṇi*, Ψ *tu sruvā brāhmaṇa śucibhūya tadbhū vācibhū srujvā*,  
*ta* being unfinished. These words deleted again by two distinct horizontal  
strokes, one under the beginning, one under the end of this interpolation ||  
N om. co sū, M om. sū || N jalam tau || 14 N cā natsiyevā || 15 Ψ P  
puppaiātīkām || N brāhmaṇa twice || 17 Ψ P pupparāṭīkayām || 18 N  
pungur, M parungur || M khetayāmāto, N kheyamāno || 19 bhN°ndbhī-  
tūyā || 20 Pr ya for yudī || N tu sama sakto || M sathāya for saktā ||  
Pr pangur°abaviraḥ || 21 Pr om. sābravīt || 23 N srujanātaram ||  
N sābravīt ||

## Page 245.

4 Pr sābravīt || Ψ P tadāśīrṣyāpi || 6 Between *yādā* and *grāmāntaram*,  
N inserts the text from *rinanīmalayaśāh* (!), p. 246, l. 17, to *bhāryā* (incl.),  
p. 247, l. 1 || 7 M vacano sāhāy || 9 Pr ś°bravīt || N parā° for  
petā° || 10 M om. tena || 11 Query: °vīśānta? This is Pr's reading.  
But all our other MSS. °vīśāntau || 13 Pr nare || bhNΨPPr śukla°,  
corrected by glossator of bh to our reading, M mukla°; A with us; Pr  
°cauryāra° || 15 M t for yāt || 17 Pr ś°bravīt || 18 N mama for  
mamāsa || N vyādhibodhito || Pr mahyā for mayā || 20 Pr bhārtī ||  
24 Pr rājā || Pr om. rājan and the following words to rājābravīt (excl.  
p. 246, 3) || N noyam for ayam [read śāyam] ||

bhN, Ψ PPrM

## Page 246.

1 bhNP (!) *rāgāpr* || A *vakkaṃ* || 3 ΨPPrM insert a second *gat* before *himpā* || A *sakkam* || M *hampi va(oi ca)hulam* || 5 N *prāha* || bh *trivadiham*, corrected by the glossator to *trādīham*, which is the reading of N || ΨPPr *ca* for *tava* || 10 After *ādi*, ΨPPiM ins *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPPiM *makara āha*, N *mahara prūha* || 16 N *nareन्द्रā*, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *pitruyām* || M 'tatrasa-civo || 19 N ins. *na* before *jāya* in the first place || 20 M *prasūdati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *radatu* for *rada* || M *nistam* for *nīritam* || 22 M *maṇḍagatvā* || 23 N in the second place *prasūdābhūbhavām* ||

## Page 247.

1 After *bhāryā* N continues in the first place with *grāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 P *sō 'bravāt* || Gloss in bh on *khatīnam* *thodānuenkadu* || 4 N *tām* for *trām* || M *dhārīta hesse*, om. *s tu yady aśnavat* || 6 bhNP Ψ *ājñā*, APr with us || 7 bhNP *caravac* || N *apiparvan* || 8 ΨPPrM *na kṃp kuryān na kṃp dadyāt ite* || 7 *kathā* || 9 P *strivasyāh*, bh *strivāsāh*, corr. by corr. to *strevāsāh*, which is the reading of N || Ψ *tapidbhutena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ni*. This vertical stroke and the following 1 look almost exactly like an *ι*, added over the line. Hence P *tudbhutena*, M *tintena* || 10 N *savāglosenavāra*, ΨPPrM *āglosenavāra*, om. *soa* || 12 N *bādhyante* || 13 ΨPPrM om. *kathā ca* || NΨPPiM *raksamāno*; bhA with us || 18 bh *gardabhako*, N *gadambheko*, corr. to *gardābhako*, ΨP *gardābhako*, APr *gardābhako* || M *prāmābhārāta* || 21 ΨPPr *rāsabham* *praticādya*, M *rāsabha pra* || N *yavaksesusjāma*, M *yavakse-trapālā*, om. *treṣūtsjāma* || *te ca kṣe* || 22 Pr *kathā 'mustile* || Pr *kuromi* ||

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5 N *praticchinna* || ΨPPrM 'prahārasamūhavi || 7 ΨPPrM *raksamāno* || After *iti*, ΨPPrM ins. *kathā* || 8 || 8 bh *bhāryā 'nāsane u'*, N *bhāryā 'nāsa u'*, ΨPPiM *bhāryā 'nāsane u'*, A *bhāryā 'nāsane u'* || 9 N om. *me* || 10 ΨP *āprigū*, M *vā prigū* || 11 M *urham* || 12 Ψ *aiśvā-naravā pra*, P *aiśvānaravā pra* || 14 bhNAΨPPrM *aiśvā*, but 'd *gat* is evidently a misreading of 'r *gyat*, Simpl. H *evāśh*, I *evāśh*, but *h aiva āśit* || M *strivāsah* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *dha* ||

bhN, ΨPPrM

16 Pr *kalāhapriyaḥ*, corr. by cop. to *kalāhāḥ priyaḥ* || 19 N om. *ya* ||  
 20 M om. *yaj jikāyāṁ* || M *d* for *tal* || 22 bh *daurātsyeneha*, Pr *daurāt-*  
*menśha*, ΨNP *daurātsyeneha*, in Ψ *ha* corr. by cop. from *hi*; M *daurātmañeḥ*,  
 A and Simpl HI with us. Simpl. h *daurātmyamañha* || 23 Pr *iyam*,  
 ΨPM *io* for *opi* || 24 bhN *rūksāyā* || 25 N *nīrasāyāṁ rasve henasaṁ*  
*bālo bā*, M *nīrasāyā rasam bālīkāyāṁ vi* || N *bālīkāyā vihalpet* || 26 N  
*makaram* || Pr *astetat* || N *māmānartham me dīcavaya saṁjūtam*, M *māmā-*  
*narthā* || 27 M *paramitrena* || M *athavā pakatānām*, &c., l. 28 || 29 N  
*edrsam* || M *na vā* for *tara* || 30 M *varthā* for *bhartā* || Pr om. *ca*, Ψ  
*bhartāro*, with *ca* added over the line by cop, without deleting *io*, P  
*bhartāro*, om. *ca* || bhNPr *tv*, Ψ *cu*, PM *ca* for *na*, A with us || N *paśyati* ||  
 31 N *cānaraḥ prāha* || *sōrarit* supplied by cop. of Ψ in marg ||

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2 N ΨPPr *pratirasati*, corr by cop. of Ψ to our reading || P *hālīkalāryā*,  
*lā* being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the  
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol xi, Table I,  
 no. 4, 5 c || N om. all between *cittā* and *puhārakena*, l. 5 || ΨP *na* || 3  
 Pr *grha* || 6 ΨP *tiarddurūnena* || bhN *dakṣiṇāṁ* || 7 Pr *dy* for  
*yady* || 9 M ins. *ta* before *tat* || N om. *ādāya* || 12 M *jñātvā* for  
*gatrā* || 13 Pr *siagrha*, N *saṁgrhaṁ* for *svagrhaṁ* || 14 N *saravittam* ||  
 M *ttam* for *vittam* || 15 Pr *dakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-*  
*modas* || M om. *yojana* || 17 After *vyatite*, P ins *te* || N om. *dhūrta*,  
 writing *ś cūṭayām āsa* || 18 N *prṣṭarataḥ* || 19 Pr om. *asyā vittam* ||  
 21 Ψ *breye* for *prye* || Pr *madūnadi* || 22 N *pare* ||

## Page 250.

1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M *nacchādavastram* ||  
 N *janamadhye* || 4 Pr *isaya* || 5 Pr *haste yu* || 6 N *upaviśya* ||  
 N *kācu* || N *śṛṅgālīkā* || 7 M *tatra jagāma*, then (repeating the sentence)  
*tatrājagāma* || N om. *ca* after *ogatyū* || N *paśya* || 9 N om. *matsyam*;  
 ΨPPr *matsyapīṇam*, M *matsyapīṇa* for *matsyam* || bhN *arāṁtare* || 13  
 Pr *abhīhitayū* || 14 N *grghreṇāpakṛtaṁ* || 15 bhNΨPM *tu* for *nu*, Pr  
*tu* or *nu*, A *kimmv* || 16 M om. *tac chrutā śṛgālī* || bhN *bhroṣṭām* for  
*paribhroṣṭāṁ*, A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*  
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā 9* || 20 N *anye*, Pr  
*punarātneṇa* for *punar anyena* || ΨPr *calacūreṇa*; in Ψ the first *ca* covered  
 with gamboge, and an imperceptible mark referring to the upper margin,  
 where a rather illegible *ja* has been suppld P ins. *ca* after *anyena* || P  
*nivesitaṁ* || 21 N *tataḥ śrutā* || N *atidukḥkhitomanās* || 22 Pr

*nihśūrayatam* || bhN *durakhamtakatham*, PrM only *durakhamta*, ΨP *durakhamta*, A with us Sinpl. MSS H1 *aho paśya me vidheḥ vighātam* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmūtra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

## Page 251.

3 N om. *iti* || bhN transpose: *karomi kim* || P1 *ha* for *saha* || Pr has the sentence *kim vā*, &c twice || 4 After *uktam ca* Pr ins. *yatah* || 5 Pr *dr̥ṣṭvā* for *pr̥ṣṭvā* (but *yah*) || Pr *pr̥ṣṭar̥yān*, N *pr̥ṣṭar̥yān* for *pr̥ṣṭar̥yān* || 6 bhN *sa* for *na* || ΨPPR *vighnam* || 7 M *vijye* for *vicitrya* || N *ham api* for *hapim* || 12 M *yādṛṣye*, om. *tādṛṣe* || 13 P (not Ψ) *sugrhi* || ΨPPR *nugrhi* || M *sugrhihrtā*, om. *nugrhi* || 16 Pr *ksamīśaḥ* *raṅge* || N *prati-* *rasati sma* || 17 M *a* for *atha* || PrM °*karuka*° || 18 N *eksam* for *eksamūlam* || 20 bhNΨPP1M *catukayā*, A with us. Of the Hamb MSS. H has *catukōvāca*, I *catukōvāca* || 21 N *diśyate* || 23 N *acintayat* || M *ato* for *aho* || N *ātmasampusta* || 24 Pr *esā*, om. *pi* || bhNΨPPRM and Hamb MSS. °*catuka*°; A *ksudracapilādikā ātmānam* || 26 M *ṭittibhya* || bhNΨPPR *bhaṅgabhayād na*, M *bhaṅ*° *dra*, Sinpl. H1 *bhaṅgabhayād bhavaḥ*, Sinpl. h *bhaṅgabhayād bhuvah*, A with us ||

## Page 252.

1 M *cintya*, om. *vi* || 2 Pr *śukcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-* *cāsi* || M *raṇḍitamānini*, om. *nde pa* || 3 M *tāsi* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamvitho grhaṇi [H graham] karttum samartho grhabhamjane*. This is also the reading of A, which has only *grhāṇambhe* for *gr° karttum* || 4 bhN *sā* twice || N om. *punar* || N *āśraya-* *kurno*° || 5 P1 *ṛkṣyam* || 7 Pr *dūtaryam*, M *vāta* for *dūtarya* || After *vi*, Pr *kathā* || 18 || ΨP *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chīntṛā* || bh *āha* || 16 Pr *upakāresu* || ΨPPR *sūlhu* || Ψ *ve* for *sūlhu*, but *sūlhu* supplied by cop in margin || 17 Pr *vyate* || 21 M *navam* for *nicam* || M *sanaśuktiparāhrami* || 22 N *prāha* || 25 N *samāditaḥ* || 26 Pr *bhetu śaknoti* || 27 M om. *paribhraman kaścit* ||

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2 Ψ *saṃyojitakurakamalaḥ* supplied in marg. by cop || 3 Pr *lāgudi*, om. the following aksaras to *kādūcid* (excl.), l. 5 || P *brāhmar̥ghe* || 6 Pr °*hrtam* || 8 AΨPPRM *dr̥ṣṭvā 'sau* || 9 M *vitayāt* for *vyucintayat* || 10 N *enam epavāharyāni* || 12 N *mayanna* for *na yutru* || ΨPM *ca* for *va* ||

bhN, ΨPP1M

13 NPr so for 'sau" 14 N *radhyete* || 15 bhAΨPPr *anasthend°* (Pr *virudhyena*), N *atasthend°* || 16 Pr *samprāptu* || 17 bh *tadabhimulho mugatā*, nu being struck out by copyist || M *ma* for *māms* || 19 M *era* for *ca* || 20 ΨPPrM ins. *ca* after *tena* || M om. *kaśāḍ iha* || 22 bh NΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *saṃtrastas tam*, but over the first *sa* a small horizontal line, which may be taken for a mark of deletion, hence P *saṃtrastam* for *saṃtrastus tam* ||

## Page 254.

1 Pr *prāṇadakṣaṇām* || 2 M *nākhyegāty aram* || 4 N *prōha* for *prūpa* || 5 P *gajacarmmābhedaṃ* || 7 M *kathanā babhukṣita*, om. *ca* || 9 Pr *saṃayōbbhāgyato 'tithiṃ*, the words *saṃayā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *saṃayā°*, Hamb. MSS *aparun bubhukṣitas* (H *°baks*) *tvam saṃayōto* (I *saṃagato*) *bhāgatatithiḥ* || 10 bh *tadāristo*, N *tadāriste* || M *tadodristo* || 12 bhN *trptiḥ* || Ψ a deleted *ga* before *hrivā* || Pr *krivādbhutaṃ vrajaḥ* || ΨP *vrajaḥ* || 13 Pr *dy* for *yady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhīra*, N *bho dhīra*, A with us || Pr *'payōṇ-syāmi*, N *yāsyāmi* || 17 Pr *tosyāgamana* || 20 ΨPPr *naṣṭaḥ*, M *naṣṭa* || 22 N *śrṃgūlah* || 23 P *jātaparākramaṃ* || ΨPPrM *ityōḍi*, om. *ślokaṃ* || Pr *paṭhat*, N *apaṭhat* ||

## Page 255.

1 N *tadābhi°* || Pr *svadamsprābhīḥ ta v°* || 2 Pr *bubhujam* || 3 P *śajātiyaṃ* || 4 After *arāpsyasi* ΨPPrM ins *kathā 11* || 6 Pr *cālpam* for *cāpalgaṃ* || Pr *jñātino* || 7 ΨPPrM *coitat* for *ca* || Pr *yutah* || 8 ΨPPrM *subhaksāni* || 9 M *vidēsa* || Pr *śojūr yad viruddhyati*, Ψ *viruddhyati*, corr by cop. to *viruddheti*, P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* || 10 N *makara pāha* || Pr *vānara āhu* || 13 NM *cirakālam du°* || ΨPPrM *annābhārāt*, P *annābhāran*, om. *ca* || Pr *nikulaṃtām* || 15 N *etya°* for *anya°* || ΨPPrM *hasyacuḍ* || 16 M *pia* for *pariśyo* || 17 P *tadgrhā-rnāḥkrāman*, om. *bah* || 18 N *vigate* for *vidōryate* || 19 Ψ *vimtitam*, PPrM *vimtitam* || 22 Pr *°rūyāta* || 23 Pr om. *ka śhārah* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viśaye* || ΨPPrM *subhaksāni* || 25 After *ādi*, ΨPPrM ins. *kathā 12* ||

## Page 256.

2 M *svagrhaṣṭena ātmatāyina* || 3 Pr *labdhā* || 6 M *upanatatrnam* || 7 M *caturthatraṃ* || ΨPPr *tasyāyam* || Ψ *ādyaślokaḥ*, but a small *visarga* put over *dya* by cop; PrM *ādyaḥ ślokaḥ* || 8 P *nu* for *tu* || N om *yo* || 9 N *so* twice || Pr *vaṃcyato* || bhP om 4 after the stanza. In its place

bhN, ΨPPrM

they have a flourish. A ॥ ५ ॥ 154 ॥ After ५, Ψ has the same flourish as bhP ॥ bhN add *ut* (N adds *paṃcakhyaṇake*) *catvārthaṃ ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure ५, bh between double dandas, N between dandas ॥

## BOOK V.

## Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *ādya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 ΨPPr *ājñāḥ putrāḥ*, M *ājñāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *śasati* ॥ *śmoksāni* all our MSS except A, A and Hamb. MSS *śmoksakarmmāni* (h corrupted *śatidīśadharmakakāmakarmmāni*) Read with A and Hamb. MSS.<sup>2</sup> ॥ After *saṃjātāḥ*, M ins. *tataś ca viśaṃjātāḥ*, continuing with the corrupt reading *tataś ca vibhāṇaśayād*, &c. ॥ 9 Pr *duritū* ॥ 11 N *vitahinasya*, M *vihinasya* for *vittahinasya* ॥ 13 M om *yaḍā* ॥ 15 bh *lutumba*<sup>o</sup>, M *lutim* [or *ttam*<sup>2</sup>] *ba* ॥ N jumps from the first *śatāṇi* to the second *śatāṇi* (l. 17), om. one of them and all between them ॥ 17 P *śivanatā* twice ॥ M *śastrapadhamuritayū* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *vicintayāt* ॥ Pr *ujjās* ॥ 23 Pr *nāśayāṃ* ॥ 24 M *paśanidhik* ॥ Pr *śūpā*<sup>o</sup> ॥

## Page 258.

1 P *tāvāḥ* for *tava* ॥ ΨPPrM *śameśyāni* ॥ ΨPPrM transp. *hantavyo* *lā*<sup>o</sup> ॥ 2 ΨP *śamayo* for *śayo*, but in Ψ *ma* del. by cop, M *kamayo* for *kana*<sup>o</sup> *śa*<sup>o</sup> Cp. M's reading, l. 4 ॥ 3 NPr *saṃbuddhāḥ* ॥ N *śatvaṃ* for *sa taṃ* ॥ 4 N om *va* ॥ M *nūnam mithūn śayo* [cp l. 2] *na bhāryaṃ* ॥ 6 N *śakośena* ॥ 7 ΨPPr *kāmārthenūtha* ॥ N *tlena* for *maltena* ॥ M *phalūḥ gṛhita* ॥ 8 M *bhadrāṇḍyāḥ* for *tadbhā*<sup>o</sup> ॥ 10 N *śomtena* ॥ ΨPPrM ins *ca* after *pr* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃṇanamayā* ॥ 15 P *prabhūn ā*<sup>o</sup> ॥ 16 Pr *dina* ॥ N *vyutkṛāma* ॥ 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om *jā*<sup>o</sup> *a*<sup>o</sup> *ga*<sup>o</sup> ॥ N *arāṇiṃ* ॥ 21 N (not bh!) ΨPPr *śoparāyitaṃ*, M *māse* *śoparāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om *śarāṇi* ॥ 24 Pr *śatidāṇiśatāṇiśarāṇi*, bhN *śatidāṇi*<sup>o</sup>, om *tala* (N *śatidā* [corr. by cop. to *ta*] *śarāṇi*) ॥ 25 N *śigrahakāṇḍbhaṃ*<sup>o</sup> for *śigrahakāṇḍbha*<sup>o</sup> ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them, but the copyist adds the missing text in the inferior margin || N *uraho, ana°* || 30 N *bhagavāṇ no vedmi* || M *bharato*, corr. to *taḥ*, whereas the copyist of Ψ adds the visarga directly over *ta*; hence P *bharotam* || 31 bhN *pragvaikṛtyāṇi* || 32 M *pu° ca lekḥunām ca* || N *prattam* || P *osti*, M *āgaste* for *āste* ||

## Page 259.

2 N *bha* for *'pi* || N *kromenāṭi* || N *'lobhāna* || 6 Pr *trsnāyāḥ*, ΨP *trenāyā*, M *trsnāyā patirapa kotukam* || 7 Pr om *'pi* before *grha°* || Pr *pravneśya* || P om *'pi tā* after *te* || 8 N *vpāgotāḥ* || bhAΨPPr *pūthartum*, N *pāriam kartum*, M *pūrkhartum* || 9 M *purakotahātāpālopusasir* || ΨPPi M *nagarasya madhye* || 10 N om *gamyatām* || M om *sarve yā* || 11 bhN *ksipanakā* || Pr *ḍrstās* for *prstās* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb MSS. with ΨPM || N *ḍṛdhabaṃdhanābaddhodihataśesai kṣipanakarḥ* || 13 bh *'ksipanakaiḥ*, corr. to our reading by corr. || N *bhūtaḥ* for *ntaḥ* || N om. *kāraṇikāḥ* || 14 Pr *itad* for the first *etod* || 16 M *mānīya*, om. *'bhadrāḥarṇā°* || M *nam* for *ca* || M here *mānibhadrāḥ* || 17 bhN *ksipana-* || ΨPPr *sarvakṣapanavrttāntaḥ* || 18 N jumps from the first *abhihitaṃ* to the second *abhihitaṃ* (l 20); om. one of them and all between them || 19 M *duṣṭātma* || 20 Pr *r* for *tor* || 21 M om. *kuśrtaṇ*; bhN *kuśrtaṇ* for *kuśrtaṇ*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtaṇ*, ΨPPr ins *kathā* || 1 || ||, M *kathā* 1 || 26 Pr *mādrībhadrāḥ* || 29 N om. *ca* || P *stvsure* ||

## Page 260

2 Here Bh begins again with *tisrāṇ* for *tivāt* || N *duṣṭātma jātitvāt* || Bh *svinosya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kusuṣe*, Bh *aputro* || 6 Pr *śisyāyām* || Bh *dolanasthitaṃ* for *śayyā° su°* || Bh *kumbham ādāya jolāṭhīṇi pu°* || 7 M *utauca* for *uāca* || 8 N *gata* || 9 ΨPPrM *śūnyam mukṭiā* for *śūnyīkṛtya* || Bh *'pi śayam śūnīm* (śū corr. from *śra*, or vice versa) *kṛtya grhaṃ hu°* || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātrādhakṣamkito* *'ntu°* || 14 Bh *kṛtvā* for *vedhāya* || Bh *dūre* for *dūrataś* || Pr *caḥsepa* || 15 PrBh *'mudito* for *'pramudito* || N *īyāpāra°*, Bh *śayāpāra°* || 16 Bh ins. *tuṃ* after *mātāpi*, omitting *tuṃ* before *āgacchantam* || Pr *rudhīrāḥlīna°* || Pr *ap°*, Bh *sa°* for *ati°* || 18 Bh *nīṣamkṛtaccittā* || M *kopidevīmrśya* || In bh gloss on *avīmrśya* *avīmrśya* || Bh *jalapūrnnanā kambhaṃ nicikṣepa* || 19 Bh *kumbhārapātā°* || MBh om. *tuṃ* || 20 Bh *yārad grhamadhyam praviśati* || 21 MSS. *sā upa°* || M *sā upakānakah pu°* || 22 Bh *'putrasya vimrśyakṛta°* ||

From 260, 2 bhN, ΨPPrM, Simpl. Bh

M om. 'hṛta' || Bh 'śokaṇa duḥkṣitahṛdayā ā' || Bh 'ekasasthalatūdanam' ||  
 23 Bh aptare for arasare || 24 bh A ♀ PPr MBh 'nīkrāvakah; N 'nīrvā-  
 paḥam for 'nīrvāpakaḥ (Hamb. MSS. nīrvāpakaḥ) || Bh transp pa'yut:ā. at ||

## Page 261.

2 Pr vacanaḥ, Bh vacanaḥ || 3 Bh 'mṛtyuphalam' || Bh bhavaty evāsi' ||  
 ♀ PPr atilobhātmanāṃ (Pr 'tma' for 'tmā') lobhāpādhānāṃ || 4 After 'lobhā-  
 dhānāṃ, Bh ins. dvitīyā katham || ♀ PPr M gataḥ for gathā || 6 Bh atilobhā-  
 vibhūtasya || 9 ♀ PPr M ins. ki after iha || M param for paraspāṣaṃ ||  
 10 Bh cakrāḥ || 11 N darudratābhāṇāḥ || M adds gataḥ after uktaḥ ca ||  
 12 Pr saubhadhārī || 14 P bhajate || Bh mīlāṇy aṃ || 15 Bh 'vika-  
 mān || P narīnarāṇ for narāṇ || 18 M cāgnī for rāgnī || 20 M kalyaṇe  
 for kalākalāpāṃ || 21 Pr prāpnoti amarātyo; Bh prāpnoti mṛtyo (Bh con-  
 tinuing 'tra) || 22 N om. maraṇam ||

## Page 262

1 Bh laṃ (om. na) || bh NPr dāridra' || 2 N more for seve || Bh  
 tvadītham || 3 N yady for ity || Bh ghrnarajitena || 4 P dāridraṇ ||  
 Pr jñāteṣu; Bh jñāte sa || M sthikam || 5 bh sarvathā mithājane, corr.  
 to our reading by corr.; N sarvathā jave || Pr jñāteṣu || 7 M prasā-  
 dayat || 8 Pr sarvāṭhah for sa cārthah || Bh upāyāḥ syāt || 9 Bh  
 transp.: kṛt' nipa' || N urpasevasevayā || ♀ PPr M urpasevayāṃ || ♀ PPr  
 kṛṣikarmmanāṃ || M vidyūṛbhāṇāṇa || 10 Bh om. mudhye || 13 Pr  
 gṛu' for gura' || Bh 'bhāṭhika, then blank for one aksara and a not  
 finished sa (for mā) || 14 N vulaṃ || P paṇḍitā' || 15 Bh sūlabham  
 for sa sūlabham || 16 N saptaṛbhā || Bh bhavati for syāt || 17 N 'māna ||  
 Pr nipekṣa' for nīkṣepa' || 18 Pr Bh 'bhāṇḍā' || 20 M pūnnā, om.  
 pūrṇa || M om. all between 'rañcunam and svabhā' next line || 21 Bh  
 'siddham for 'vīpam || N kṛtāṇāṃ || 23 N stant' || 24 Bh priyatām,  
 ♀ PPr mīyate, M mīyate; Pr adds ta || M 4th pāda: tūkṣyāṇapayā' || Pr  
 tutyam ||

## Page 263.

1 NBh tathā ca || 2 bh N 'nyakṣāḥ || 4 N aparāṇ ca || Bh puts  
 aparam (Bh 'raṃ) and the following stanza after the prose, l. 7 || 5 Pr  
 gāṇḍādhikam || Bh gāṇḍhika || Bh 'nāḍibhik || 6 M grhṇati || N gāḍai-  
 kena || 7 NM deśāṃtarāṇ bhā' || ♀ PPr M ins. ca after 'nayanam || Bh  
 deśāṃtarabhāṇulāṇayanam oṭhavarāṇam eva || aparāṇ, &c., stanza 24. Then.  
 tathā ca and stanza 25 || 9 N nībhāṇḍi, M nībhāṇḍi || M mahāgajā, ♀ PPr  
 mahāgajāḥ || 10 M only kṛyakovulā, corr. by later hand to 'ūāḥ || 11

bhN, ♀ PPrM: Simpl Bh

Bh *adgatī* || N *lohui*, ΨPPrM *lohū* || M *dūṇaśāp gatā* || 12 Bh om. *kaṃ ca* || 14 Bh *prabhūṣā* || M *kūt* for *kāhāḥ* || N *urtāḥ* || 15 Bh om the first *ca* || 16 M *yya*, om. *paritya* || 17 N om. this and the following line || M *paṇṇa*[or *ā*]ti || 19 P *onistu*° || 20 bhN *cittā*° for *vittā*° || M *anyone* || 21 Bh *prāpeḥ* || M om *ca* after *prāptāḥ* || M *aptājale* || 22 Bh *śrīmaḥkāśāṃ bhagavatyaṃ prā*° || 23 Bh *bhūvānaṃ-danānā* || M *mayogidraḥ* for *nāma yogindrah* || 24 Bh *tena* for *tenāna* || N *muthāyanaṃ*, M *poṭhāgatunāṃ* || Bh *galāḥ* ||

## Page 264.

1 Bh om. *te* || Bh *a* deleted *na* for *vā* || 2 N *na tasmair* for *tatus tair* || M *vayaṃ sadikhaṃvāṇānra yūyamo tra dhanaṃptir nyutyar vā bhūri-syabhūti* || Bh *sik'a*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasah* || P *pūlato* || Pr *julam eti*, N *jāḷāni* for *julam eti* || 6 P *acimtya* || ΨP *dalmarūn* for *balurūn* || bhNPM *na tu*, Ψ distinctly *nannu*; BhHI *api* for *nannu* (in spite of 'pi at the end of the pāda!) || N 'kāroti || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣa* || 9 BhHI *api* for *iti* || Pr *soṣyadādrastākhyah* || 11 Bh *adatiāt* || M *klesasyāṃga datvā srkhāni neha tā*° || 12 bhNΨPPrM *mathanāya svair*, ABh with *us* || Pr *bhūbhū* || 13 Bh transp. *kuśid asmūhaṃ* || Bh *drayārjanopāyo* || M *vivarapradēśah* || 14 ΨP 'māṃsaṃ *vi*°, N *mahāmāsarikrayaṃ* || BhHI 'prabhūtināṃ for 'tir vā (HI with the blunder 'ikraya°, and H 'pōṃ° for 'mōm°) || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyudhuta*°, A *catayudbhuta*°; Hamb. MSS. with *us* || N *śrūyate* || Pr *idnūw*°, P *idtisū*° || ΨPPrMBh om. *yataḥ* after *ca* || 16 ΨP *mahotūn* || 17 Bh *kva vā* for *ṛte* || N *yah* for *anyah* || N *kopī* for *ko* || M *pūhūrtti* || 18 Bh *śūyayogyatām* || ΨPPrM *vāddhivartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M 'ratuṣṭam || 19 N *pratyeka-pratyeka paryayūn āsa* || Bh 'dēgrabhāge, M 'calettaraḍikāṃgbhāge || 20 M *nāṇāḍidhīm* for *leṇā*° || Bh *viscitam* for *asamāgīdham* || 21 Bh om. *tataḥ* || bhN *agrenatasya* || M *pūtā*, Bh *papūta* || 22 M ins. *na* before *khanati* || Pr *tābhromayī* || 23 N *gacchātām* || Bh *yatheṣṭam* || Bh *ange*, om. *atha* || 24 M om. *bho*, Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tradyaṃ* before *dāridryaṃ* || BhHI om. *na* ||

## Page 265.

1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vaṃto* (bha add. over the line, app. by cop.) 'grato nāham āgacchāmi || 3 ΨBh *tāṃnram*, P *tāṃmram* || N *prathamemo nūrtiuk* || 5 Bh *apalat* || Pr *tāvatī* || 6 Bh *ruṣota*° for *rūpya*° || Bh *prakṛṣṭa* (!) for *prakṛṣṭaḥ* || Bh *yatheṣṭam* || 7 Bh *vaṃpyam* ||

bhN, ΨPPrM; Simpl. Bh

Bh *nāgrāto* || 8 NΨPPrM (not bh) om. *apic rūpyamapi bhūmih*, Bh *ika rūpyamapi ca*, om. *bhūmih* || Bh *agrato hemamapi* || 9 ΨPPr *bhavasyaśīti* || Bh om. *na* || Bh *tara* for *tathā* || NBh *dāntina* for *dāridrya* || 10 Bh *na bhavasyaśīti* || M *nāhagamirichūm* || 11 M *rūpam*, Bh *rūpyam* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *vīpatatā* || 13 Bh *svarnnamapi* || Bh *hr̥sto* || 14 N *gacchatām* for *grhyatām* || Bh *svarnnam yatheccaham*; Ψ first *yaccheccam*, writing afterwards *dy* on the first *ceh*; M *yadye* for *yatheccam* || 15 Bh *sa āha* || Bh *mūra* || 16 Bh *prathamam* for *prāk* || Bh *rūpyam* || Bh om. *prāpam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atradham sthito* || M *thūp*, Bh *bhavanām* for *trām* || 20 M *chūy*, *ca* for *chūh* || 21 M om. all between *būbhā* and *mosta*, l. 22 || 22 ΨPPrBh *bhramana sthō*; read with Ψ || N *bhramacruham*, P *prabhraman nucham*. Read *prabhramacca-kram* || 23 Bh *eha paśyat* || ΨPPrM *uacu* for *avocat* || Bh *ko* for *bhoh* ||

## Page 266.

1 Pr *bhagurān* || Bh om *śrīam*, Pr *saras* || 2 Bh *kutūpi* || Bh *yatah prāsākulo smi*, om. *iti* || 3 ΨPPr *eva* for *ca* || Bh *evāhmanamaastakam āvurohu* || Pr *svamūrascha* || 5 N *prāha* || Bh *mamāpy etat ittham eva śrīasy* || 6 ΨPPr *urutarisynthi* || Bh om. *me* || bh *devatā* for *vidanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 1a, hence N *devatā* || N *prāha* || After *āha*, Ψ ins. *mamāpāttham*, bracketed in a rather inconspicuous manner || 7 Bh *ālāpasyatyati* || 8 Pr *samāśrayati*, Bh *ārokyati* || M om. all between *so 'bravit* and *sāmpṛaṇam*, l. 9 || N *kyutkālas* || 9 Bh *cakrādhara āha* || Bh om *dharanīkale* || 10 Bh *evāhmana āha* || N *evā- vaccharājah*, Hl *vinivaccharājah*, Bh *renavatsarājah* || Bh *purusa prāha* || Bh *yudh rāmo rājā bhūti tadāham tram ira dāridryopahata 'munṣi siddha* || 11 N *dāridropahata* || Pr *eva* for *eva* || Bh om *tram ira* || Bh *saṃjyātah* || 12 Bh *mayāpy anyah* for *mayānyah* || M *dastā ca* for *dastah pr* *ca* || 13 bhN *tadeva* for *tadā* || Pr *prichyata* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mustakam* before *āvurohu* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15) om. one of them and all between them || 15 Bh om *tarhi* || 16 Bh *o* *bhagam etat pradarśitam* || 17 Bh *ko 'pi* for *kaścāpi* || 18 Bh *tadā* for *sa* || Bh *varidyatah* || Bh ins. *eva* after *ittham* || 19 Bh ins. *sangrhyā* after *nām* || Jh and Hamb. MSS. *moṣṭo- ham bhūratā evāś asmād anāśhāt* || 20 bhAΨPPr *yasmāt*, N *yasmāt* for *prastāt*, M *yasmān arthāt* || Bh *svayam* for *avasthānam* || Bh *yasyāmīti ity u* || 22 In bh, the *e*-stroke before *m* of *me* looks like a danda, hence N *ma* for *me* || 23 bhN *'pamktāna* || Bh *'pamktyanusi-nena* || Bh om. *sa* || M *staraṇasiddhak*, Bh *svarnnasiddhak* || 24 Bh om. *sa* ||

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1 Bh cakrena, om. tikena || Bh ins. sa after bhīmatā || Bh saha-carana, om. sa || Pr nadan for nura; M om. evasahacarana nura, Bh om. nara || Pr tata samipu || 2 Bh ins. sahu before bhūtrā || Bh sa āha for so 'bravī || 3 Bh sarannusiddha for sa || Bh om. the first tat || M vitayata for kī tat || 4 bh sarvacakra, N sarvacakrahararttūṇa, Ψ sarvāṇa camelat so 'bravī, del. and corr. by cop. to sarvāṇa cakrapttūṇa tam akuthogot || Bh om. tam || Bh sa for sau || 5 Bh om. tam || M om. prāha; Bh uvāva for prāha || Bh ins. tam after bho || 6 After kṛtārōṇ, Ψ PPrM ins. kṛtā || 7 bhNPr āha for āharā || 7 M om. bhūhīr attamā || 8 N vinasyaṇte || 11 Ψ PPrM nūtrīm, A with us and bhN; Bh nūtrābhāci; Hamb MSS. H mitrobhārasa māgatāḥ, I mitrobhāvum vṛgatāḥ || M vṛgatā || 12 Bh pratīcāṇṭi sma || Bh ins. ca after tesīm || Bh buddhivāhitāś ca || 13 Bh sāstravinūktāḥ || Bh poram for keralam || 14 N yamtritam || Bh deśam for deśāntarām || 15 N bhūpatin, Ψ PPrM arpatin || N paratasya || 16 Bh dyetuturāḥ || 17 Ψ asmāhaś, corr. by another hand to asmānehaś, which is the reading of P; M asakeśś. Pr asmāś caḥ for asmākaś ehaś || Bh om. ca || 18 bh rājyaṇ, N rājya, Bh rāga for rājyāṇ, which is also the reading of A || M kevalam buddhyā || 19 N tam for nu || 20 M buddhe || Pr vulyākina tam || 21 Pr aḥme for aho || Pr gudyate for gūḃyate || 22 Pr eva || Bh bālahāt || bhN pīḃtāḥ for kṛḃitāḥ ||

## Page 268.

1 Pr bhāvo for mahānubhārah || Bh asmanupārḃyitarāttasya || M om. āttasya || Pr saṃvibhāgū, Bh saṃvigi || 3 Pr atikramyadbhīr || Ψ sūp, then the white rectangular in the middle of the page with the folio number 96, then a daṇḍa, used as a hyphen, then hā 'sthāni; P sūphā 'sthāni, M sūphosthoni, all om. nra; ho in M's reading is perhaps a misreading of Ψ, since daṇḍa + hā may easily be taken for ho Bh with us and bhN || 5 Bh vidyōpratyayaḥ || Pr kī tat for kīcīd || 6 N jumps from the first 'adbhīhitam to the second 'adbhīhitam (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing caśkenādbhīhitam) || 8 M om. ahaṃ || PrM saṃjīvanam, Bh sajīvam || 9 Ψ PPrM ekena tato 'sthi || 10 Pr yojayitum, Ψ yojayati; M jojayitu || M uktaś ca || Bh om. sa || 15 Ψ PPrM vyāsam for saṃpātaram || M tathānūḥtitum || 16 M kṛtam; Bh om. kṛtaḥ || PPrMBh and Hamb. MSS. om. te, in Ψ, te has been del. again by copyist! || 17 Bh om. sūphe sthānāntaragate || 18 Bh ahaṃ for ato 'haṃ || After vidyā, uti, Ψ PPrM ins. kathā || 4 ||, Bh tṛtīyā kathā || 20 In Bh. darahātā is corrected into deva || M bahuvrābuddhugo ||

Bh *svrlyabuddhih* for *svatpadhiyo* || 21 Bh *abhinandanti* || 22 Pr  
*śarastho* || 24 N *suvarnasiddhi prāha* ||

## Page 269.

2 Bh *śatubuddhiḥ sahaśra°* || 3 ΨPPr *smah*, Bh om. *sma* || N *ekabuddhi*  
*nama* || Bh *mitram* for *mitratām* || 4 Bh ins *gīrat* after *kālam* || 5 N  
*°gosti°* || Pr *°sukhānubhūya* || Bh transp *kālacit teṣām* || 6 Bh *astamana-*  
*velāyām* || 7 Bh om *ca* after *taṁ* || Bh *jālāsrayam* || 8 Bh *āgamiśyām* ||  
9 Pr *saṅgho* || 10 Pr *tamra* for *tatra* || M *bho bhadrāśau* || 11  
bhNΨPPrM ins. *mantram* (N *mutram*) before *kartuṁ*; ABh and Hamb.  
MSS. with us || 13 ΨPPrM *vacanamātraśarānamātrendrī* || Bh om  
*taṁ* || N *saṁbharaṁ*, corr by cop. to *°le* || 14 ΨPM *buddhi°*, Bh  
*śatubuddhi°* || N *edimānam*, M *trātmānam* for *trām ā°* || Bh om *ca* || 15  
Bh *raksagīśyām* || bh *jalejale*, corr. by corr. to *°gataḥ*, N *°gatiṁ* || 16  
ΨPPrM ins. *bharatā* after *uktam* || Pī *matuh* for *yatah* || 18 Pr *vikalyāśu*  
for *vikaly āśu* || M *ādhī* for *buddhi* || 19 bhN *tac ca* for *tat* || N *vaca-*  
*naśarānamātrāg*, Hamb MSS with us || bhNAΨPPrΦBh *pitrpariyā-*  
*gatum*, only M *pitrpariyāgatum* || Thus is no doubt a restoration of the  
original reading of the textus simplicior || But the Hamburg MSS read  
with our other MSS. || Pī *tyaktam*; M om. *tyaktam* || 20 bhNΨPPr *śukya*;  
ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi°*,  
Bh and Hamb. MSS. with us || Pr *°prahārena* || 21 M *raksagīśyām* ||  
N *mumtūka prāha* || 22 BhH *°viśayaḥ* || ΨPPr *kṛmcy* || Bh om. *kṛmcy* ||  
BhHI *jālāsrayam* || Bh transp.: *adyatva sabhāryo* ||

## Page 270.

1 Bh *jālāsrayam* || 2 Bh *yana° prātar āgatyā jālair ācchāditaṁ tat*  
*sarāḥ* || 3 Bh *matsyakāṁmamakarālayo* || 4 Bh *jāle patitūḥ* || Pr  
*grhītvāḥ* || MSS correctly *°buddhi ā°*. Correct our text || 5 Bh *gativ-*  
*śeṣajñānāḥ* *luṭilucārena raksantāva* *°pi jāle* || Pr *śata°* for *gati°* || ΨPPr  
*raksitau* || 6 Pr *atha paśāḥna°* || Bh *prahṛtās* || Bh *svagrham* || 7 Pr  
*śatubuddhi* || 8 Bh *sahasrārabuddhiḥ kareṇa nitaḥ* || Bh *°na abhikṛitā svapatni* ||  
9 Ψ *pu*[new page]*puṛah* || Bh *piye paśya paśya* || 11 After *jale*,  
ΨPPrM ins *kathā* || 5 || 12 Bh *nakāmba* for *naikāntena* || After *iti*, Bh  
ins. *caturthī kathā* || flourish || 13 Bh *yadvatpy* for *yady apy* || 14 Bh  
*°vacanīyam* || Bh ins. *iti* after *anullāṅgharīyam* || bhN *yuyā* for *mayā* || 15  
N om. *°pi* || Bh *°kāraś ca* || bh *atha* for *athavā* || 19 M om *cakradhara*  
*āha*, N *cakradharaḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukagrhe*,  
*°ku°* being a misreading of the form which *ja* has in bh || bhN *bhāod-*  
*vāhunam* ||

bhN, ΨPPrM; Simpl Bh

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2 All our MSS, except Bh, but including the Hamburg ones, here and in the following lines *ṛtti*° (Pr *ṛtti* : *tau* ca *ṛttibhaṅgam*) || 3 Bh *yathāsthānam* || 4 Pr °*sthite* || Bh ins *tena* after °*sthitena* || Bh *cōḍhata*° || M °*sābhana* for °*rāsabhena* || 6 ΨPPrM *sa prāha* || Bh °*pracālenena* || 7 bhN °*prairddhā* || 8 †P *sthāturyaṇm ite* || 9 In bh gloss over *kāsi* : *śāsa* ; N *śrāsa* for *kāsi* || Bh *cavroṇ* || 10 Pr *bhogodhyo*, corr by cop. to *bhogādhyo* || ΨPPrM *jūitoṇ* || 11 bhNΨPPrM *tadō* ; ABh with us bhN °*gatuṇ* for *gitam* || BhHI °*śabdā*° for °*nādā*° || Pr *saṃkhanānudōnāmdī*, Ψ *saṃkhanānudānādrī* (corr putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṃkhanānlānunādrī*, M *saṃkhanānradūnōdrī* || BhHI *naṇ* for *no* || 12 M *ksetraraksāḥ purusā* || N *baṃdham baṃdham ca*, Bh *vaṃdharavṃdhar 'vaṃ* M *baṃdha vadham ca* || 13 M *tōra trābhrtotatuṣṭvā* || NBh *prāha* || M om. *bho* || 14 Bh om. *na* || bh *na śitarasam*, corr. by coll. to *na gā*°, N with the other MSS || Bh *gitam rasam na vedmī* || Bh *bhanasī* || 15 Pr *śarada*(*da* del. again by cop.)*dyotsnāhato* ; Bh *śaradyotsnāhote* || 16 Pr *vaṃsati* || bh *śote*, N *śraute* || Ψ *gitajhāṃkārājā* ; as *jhāṃ* looks very much like *saṃ*, P writes *gītasamkārājā*, PrM *gītasamkarājā*, N *gītaṃ joṃkārājā*, Bh *gītasamskārājā* || 17 M *udasi* for *unnodasi* || 18 N *rāsabhar āha* || MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS incl. the Hamburg MSS. *śrūyatām* (only Bh *śrūya*[new line]*yatām*) || 20 bhNAΨPPrM Hamb. MSS. (not Bh) *ekavṛṣatsī* || 21 Bh *strenahonā*° for *ehonā*° || 22 Pr *sthānamtrayam* || Pr *āsyābhī*, Bh *ākārā* for *āsyānī* || Bh *na* for *nara* || 23 Ψ *varnū sottiṃsatiṛ* ; the *r*-hook begins exactly on *sa* and ends on *ā*. Over *śa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varnū śaṃdriṃsatiṛ*, *triṃsatiṛ* also M, cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇṇāḥ śaḍiṃsatiṛ*, N *varnaḥ śaḍiṃsatiṛ*, A *va*° *śaḍiṃsatiṛ* || Bh *ṣattiṃsatiṛ* for *saṭṭriṃsatiṛ* || bhN *bhūyās*, M *bhāyās* for *bhāsās* || The copyist of bh first writes *smṛtaḥ* with double danda after it, then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ||

## Page 272.

2 Bh *yutam* for *ṛtam* || Between śloka 42 and 43, Bh inserts this half-śloka : *dhanyānām jāyate karuṇe viśeṣāt śaradī sthite* || 3 bh *nātyad*

bhN, ΨPPrM, Simpl. Bh

*gītācāraṃ* (for *gītādīśana*), corr. by cop. to *gītākaraṃ*, N *nātyat gītākaraṃ*, PPrM *nānyat gītādīśanaṃ*, A with us; Bh Hamb. MSS. *piyaṃ* for *varaṃ* || N *darvevāpi* [pi del. by cop.] m || M om. *api* || 4 In Bh, this line runs thus: *śuṣkasūāyavāṭhāṭhāt tīgākṣaṃ jagāda vāraṇaḥ* || 5 Bh om. *traṃ* || Bh *nirōrayasi* || 6 Bh *ṛṣipūra*° for *ṛṣidīāra*° || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkaṃṭhadhuro* || Bh *tataḥ kṣetraraksakūrās tatśabdāṃ śrutvā kroḍhāt* || 9 bhN *nīhīṇāyānto* || Bh *pīdayanto* || 10 Bh *dhāvātāḥ* || Bh *tādīto* || 11 Bh *bhūmiprstevo* || M *tataḥ*, om. *ca* || bhN PPr *sacchidrodūśalam*, M *sachidrodūśanam*, Bh *sacchidrodūśalam*, A *sacchidrodūśalam*, Hamb. MSS. *sacchidrodūśalam* || 12 Bh *jāti*°, M *svalihānagatavedānaḥ* for *svajātsva*° || 14 Bh *°kharāśvānām* || 15 M om. *ta na* || bhN *prajāra*° || 16 bh PPr *śīdūśalam*, A *ema udūśalam* || Bh *tataḥ ca ṛṣiṇā bhayāktā kṛpāḥ samutūṣam ādāya palā*°, Hamb. MSS. *tataḥ ca ṛṣiṇā bhayāktā kṛpāḥ samutūṣam ādāya palā*° || 17 Bh *asmim nūtare* || Pr d for *dūrāt* || Bh *dūrātīrāt tam avatolaya idam urūca* || 19 Bh only: *sūtha mīthula gīte- nēti* || tad bhavān a°pi, &c, l. 22 || 21 After *ṛ*, PPr ins *kathā* || 6 || M om *iti* and *kathā*, but has the figure 6 || 22 Bh *meāryamāno* for *nivā*° || Bh om. *mayā* || After *śhēdāḥ*, Bh ins. *ite paṇḍitā kathā*, HT *ite kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *akha* for *abhaṇā* ||

## Page 273.

1 *mitrānūṇi na karoti gaḥ* all our MSS. incl A, H, B, h. Hence this reading is beyond any doubt that of Pārṇabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 PPM Bh *°kolikah* || 3 Bh *suvarṇasādhā* || N *suvarṇasādhā prāha* || 5 bhN *manthuro* || PPr Bh *kolikah*, M *kolikah* || 6 Bh *patrakomukhīṣṭam* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śūpīpāṇḍapam*, N *śūpīpāṇḍapam*, Pr *śāśūpā- dapam*, Bh *śūpīpāṇḍapam* || 8 N om *dr̥ṣṭvā* || Bh *dr̥ṣṭvā* °cop [new page]- cīṃtayat || Pr *dr̥ṣṭvā tena dānena karmabhūtyena prā*° || M *taddāna* || 9 bhN P kurtbhūtena, A *kartibhūtena*, M *kurtbhūtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūlāne* for *prā*° || M *lāṭakarmopas*° || 10 M *huguram* || 11 bhN *anadānamo* || 12 Bh *samudhavalakallolāparśasi- tānāṇḍāpyāyitāśarīrah* || 13 Bh *vaṣṭi* for *liṣṭhām* || PPrM Bh *kolika* || N *kaulika prāha* || 14 M *am* for *akam* || 15 Bh om. *numa* || bhPr *kutumbam* || Bh om. *iti* || Bh om. *śighram* || 16 Pr *kartavyasyām*, N *kartavyām* || Pr *sagtas* || Bh transp. *tuṣṭhām tava* || 17 Bh *raḥsa pāda- pam amuṣm iti* || PPrM Bh *kolika* || 18 Bh *tad* for *tark* || Pr *svamitra*, M *svāmitram*, Bh *mitram* || M *pr̥ṣṭvā*, PPr *dr̥ṣṭvā* || 19 M *samāgacchati* ||

bhN, PPrM; Simpl. Bh

Bh transp. *vyamtuena tathēti* || ΨPPrM *pratipannam*, Bh *pratipannae* || ΨPPrBh *kolika* || 21 M *mamu kaseikkam anubhāṭṭaṭ*, &c., p. 274, l. 1. A stroke under *kā* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghāṛthaye* || 23 Bh *taṭ prārthaya rāḡyayā* || Bh ins. *ca* after *ahayā* || Pr *mamā* ||

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2 ΨPPrMBh *kolika* || Pr *bharoty* for *bharoty* || M *eva* for *evam* || Bh om. *parayā* || 3 Bh *mītra* for *na hi*, inserting *na* before *yājyote* || Bh *saman* for *saha* || Pr *yudgute* || 5 Bh *bhojanācchādane* || 6 M *bhūso-ḍyam* || 7 M om. *tathā ca* || 8 Bh *ktarā* || Pr *bā'ū* || 9 Bh *plādam* for *hūdam* || 10 Bh om. *liṃ ca* || 11 Bh *pradhūnāḥ* || 13 Pr *kerulu* || 14 M *svasato*, Bh *sca*[new line]*to* for *svasato* || 15 N *lauhkar*, ΨPPrBh *kolika*, M *kolēta* || Pr *yajyayā* || 16 Bh om. *tam* || Pr *satvayā* for *satvaram* || Bh *prīye* for *bhōdre* || 17 N *yady asmākaṃ* for *adyā'* || Bh *'smākaṃ adya*, M *'thāsmākaṃ* || Bh *ho 'pi* for *kāśid* || bh first writes *bhu* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N s original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *saṃhītam* for *vāñchitam* || 18 M *t* for *taṭ* || Pr *tvā draṣṭum* || 19 Bh *ratram* for *suhṇ* || Bh *rāḡyam* || Pr *prārthātum* || PrBh *so 'bravīt* ||

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1 Cop. of Bh corr. *ati°* into *iti°* || N *'parampareṣūṃ*, Bh *'paratā* for *'paraśā* || M *opara mparā eṣū*, om. *m atilēṣupara* || Bh *rājasthāt* || 2 ΨPPrBh *'dvedhī* || Bh *'bhūāḍānā* for *'bhūvāḍānā* || Bh *na kālācit*, om. *api* || Bh *bharaty* for *pragocchati* || 3 Bh add. *ca* after *tathā* || ΨP *bhātaroḥ* || 5 Pr *rājū* || 6 ΨPPrMBh *koliku* || 7 Pr *'bravīt*, om. *sā* || Bh *sā āha* || Bh *patṭam* || Bh om. *nityam eva* || N *nīhpādāyati*, M *nīhpādāsi* || 8 M *'śuddhīṃ*; Bh *saradrayaviśuddhīḥ* || Pr *'nya*, Bh *dvitīyam* for *'nyat* || 9 Bh *tena* for *yena* || Pr *puratā*, Bh om. *paratā* || M *yena du puratāprasthāt ca* || Bh *prstato 'pi ekaśam* || Ψ *ca ekaśam patam*, the anusvāra being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaśaputam* || 10 Bh H om. *grharayayā śudhyati dvitīyasya mūlyena*; H om the following akṣara २२: I *nirviśeṣaś ca kṛtyūni* for the gap and the following word || ΨP *śuddhyati* || 11 Pr *harvāṇaḥ svajātmadhye* || Bh *gacchati sukhena kālāḥ* || 12 Bh *āha* || M om. *sādhu patamate* || Bh *sādhu patamate sādhu sādhuḥkṛtam bhā°* || N *sāktam* for *sādhu-ktam* || 13 Bh *nīśitya* || Bh om. *atha* || ΨPPrBh *koliko*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakṛire* || Bh ins. *me* after *yadi* || 16 Pr *drīśrāś* ||

Bh *caturbhujas' ca sam°* || 17 Bh *gacchati* || Bh *lonhai* || Bh om. *m iti* ||  
 19 M *yasya nā svayam i thajñete* || After *iti*, ΨPPrM ins. *kathā* || 7 ||, Bh  
*sasti kathā* || flourish || 20 Bh *°pśūcikayā grasto*, M *°śuddheyahadāvśā-*  
*vikāgrasto* || 21 Bh *atharū* for *atha* || 23 Bh *saktubhīh* for *sa eva* ||  
 Pr *pāṇḍura kṣete* || Pr *somaśas mā pītā* || 24 Bh *surarnnasulha* || Bh  
*cahradharah kathayati* ||

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3 Bh *bhuktasesor ka°* || Bh *pūritah* || Bh *tasya kalaśasya* for *tam ca ka°*,  
 M *tam ca ka lambyam tasyāmlhastāt* || 4 Bh *'valambitasyd°* || Bh om.  
*tasya* || Pr *tasyā 'śūt* || N *khutkāṇ*, Bh *śasvām* for *khaṭvām* || M *sa tata*  
*kedr i styā*, Bh ins. *tam* before *ekā* || Pr *ekadistvā* || Bh *idohayan* || 5  
 Bh *pūrnno* || 6 Bh *bharati* || 7 Bh *tatas tenīham ajādīyaṇ grhīrāms* ||  
 bhNΨPPr *grhīye*; A with *us* || 8 N om. *ono sanmāsa* || Bh *ṣaste 2*  
*māsi* || N *athōyētham* || M *talo ggābhv* [misread for *gobher*], &c., 1 9,  
 omitting *'jābhv*, &c || 10 Bh *mahisyā ma°* || M *mahisavadarā* for *mahisyo*  
*ma° va°* || Bh *latprasurāt* for *radarā* || 11 Bh *prasūtam* || Pr om. all  
 between *bhaviṣyanti* and *tasyāham*, 1 || 12 Bh *harisyāmi* for *sampatsyate* ||  
 Bh *tatuh*, om. *ca* || Bh *kaścit vipro mama* || 13 Bh *dāsyati* || Bh *tasyam*  
*putro janayisyate* || 14 Pr *nā* for *nāma* || Bh *harīṣye* || 15 Bh *jāte* || Bh  
*grhītvā ghotahaculatthāyām uparīṣyā°* || 17 Bh *sumipam āgamiṣyati* || 18  
 Bh transp : *hopāt vrāhmaṇīm* || Pr *vrāhmaṇam*, with following *daṇḍa* || Bh  
*samabhubhāṣye* for *abhubhāṣyāmi* || 19 Bh *'yā madracunaṇ* || 20 NBh  
 om *tām*; but in N, the copyist deletes an anusvāra over *lā* of *tādāyisyāmi* ||  
 M *tādāhyāyāvasthātana*, Bh *dhyanā°* || 21 P *°prābhāras* || M *yam* for *yathā* ||  
 N *ghatūmtararttibhīh* || 22 Bh *saktubhīh*, om. *ca* ||

## Page 277.

1 After *iti*, ΨPPrM ins. *kathā* || 8 ||, Bh *soplamī kathā* || flourish || ||  
 3 Bh HI *lauḷyam* || ΨP *apeksyate*, *y* being almost imperceptibly deleted in  
 Ψ by a small stroke || 4 ΨPPr *caṇḍababhūpatih*, but see l. 7 || 7 Bh  
*adhīstāne* for *nagare* || Bh *nrpatih* || Ψ jumps from the first *kṛdārtham* to the  
 second *kṛdārtham*, om one of them and all between them, but cop. supplies  
 the om. text in marg. || 8 Bh *astī* for *tiṣṭati* || Bh *°āṇekubhaksabhojanādibhīh* ||  
 9 Bh *kṛdānātham* || Bh *tiṣṭati* after *astī*, which has been deleted by cop. ||  
 10 In bh gloss on *mahūnase*: *rasodn* || bhN ins. *ca* before *praviṣya* || 11  
 Pr *bhaksyayati* || In bh gloss on *sūpakārā*: *supāra* || Bh om *kāṣṭhāḍikam*  
*agre* || 12 Pr *puṣyati* || Pr *tādāyati* || 13 bhNAΨPPrM *tam* for *tvā*,  
 Bh (*tat*) and Hamb. MSS. with *us*, but cp Introd. p. 32 || Bh *mesasūpakā-*  
*rāṇām* || 14 M *svādalampage*, Bh *svādulampato* || 15 Pr *mahākūpās ca*, Bh  
*mahūmtkopās* || Bh HI *yathā āsannena* (I° *va* for *nā*) *vastunā* || 16 Ψ om. *tad*

and the following words to *prajvalisyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena ubādu* || 17 M *ūrṇaparakāro yēsōmesa sva°* || In bh gloss on *ūrṇā°*. *vna* || Bh H *tad ūrnnāyukh pracuro*, I *tad ūrṇāyam prucuro* for *ūnaprastaro* || Bh ins *vahninā* after *svālpendāpi* || ΨP *prajvalasyati* || Bh *jvalisyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutyāṃ*, ins *kūdyāṃ* after *°vartinyāṃ* || Pr *aśvakudyāṃ*. in bh gloss on *aśvakutyāṃ* *ghodāra* || Pr *pravesyati* || 19 M *trṇapīcuyoti jca°* || Bh om. *tato 'svā* || bhNAΨPPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśidāḥ* after *'dāham* || Bh *prāpsyanti* || 20 M om. *etad uktam yotihā vānara* || Pr *era* for *etad* || In bh gloss on *vānarasaśayā* (!) *vāṃnurelatela* || 21 Bh *sāmyati* || 22 N om. *eraṃ* || After *eraṃ* Ψ *ca*, del. by cop. || After *pro-vāca* Bh ins. *bho* ||

## Page 278.

1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhaviṣya samdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalohāmtyaṇi*, A *kalahāṃ tām*, BhHI *kalahāmtāni* || Bh om. *ca* || 8 M *tāvaham* for *tāvud grham* || BhHI *vayam* for *vanam* || 9 bhNAΨPPrM *gacchāvah* || 10 ΨPPrM *tena* for *te* || bhNΨPPrM *mudoddhataṃ*; ABhHI with *us* || bhNAΨPPrM *ucatuh* for *ucvḥ* || 11 Bh *buddhivaiḥkalyaṃ* || Bh *jātaṃ* || N *yena tad* || Bh *yenēlaṃ vadasi* || 12 After *bravisi*, N ins. *yenedaṃ valāmi* || Bh *svahastena dattāmṛta* || NM Bh *bhaḥsū°* || 13 N *katuttiktukasāyūni*, om. *kaṣāya* and *ksārāni°* || Bh *'tiktūm-lakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣisyāmuh* || Bh *īha* for *prorāca* || 15 N *yūthaṃ* for *yūyaṃ* || Bh om. *yūyaṃ* and has *ni* for *naḥ*. In the place of *yūyaṃ* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitusya* || Bh *tasmād āpato°* || 16 Pr *parvāma* || 17 M *kulāham* || ΨPPrM om. *svayam* || Ψ *nārāya-lokayisyāmi*, *ya* being del. again by cop. || N *nālokayisyāmi*, Bh *na valobhayi-syāmi* || 19 Bh transposes the two lines of this stanza || ΨP *mantraṃ* for *mitraṃ* || Bh *mitraṃ āpadam āgataṃ* || 20 For *s tūta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulaksayaḥ* || 21 In the place of *sarvān pa° sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || 22 N *nagare* for *gate* || Bh *'nyasminn ahani* || Bh *mahānasuṃ* || In bh gloss on *mahānase*: *rosode* || 23 M *pūpakāṇena*. In bh gloss on *sūpa°*: *sūpāra* || Bh *yāvat sūdena tādānāya na kīmeri āsāḍitaṃ* || Bh om. *'dagdha°*, N *ūrdhhojvalitaṃ khaṣṭam* || 24 N *hataḥ* for *tādṛtaḥ*, om. *so 'pi tena tādṛtaḥ* || M om. *so 'pi tena tādṛtaḥ* || Bh om. *tādṛtaḥ sann* ||

## Page 279.

1 bh *arddhajvalatāsarirah*, corr. by cop. to *arddhajvalaccharirah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

bhN, ΨPPrM, Simpl. Bh

*dhapralīṣaśīrṣā*), the second one that of  $\Psi$ PPrM || Bh *pratyāśannāyām* ||  
 bhN *lutgām* (with gloss in bh: *ghodāra*) || 2 M *lūhīlas*, Bh *lūtharātū* ||  
 $\Psi$ PPr ins. a second *latia*, M *lasyāṇe* before *truo* || Bh om. 'pe || 3  
 Bh *lutgāṇṭambadhā* || N *baddhā*, om. *ca* *ni* || M *gatākā*. In bh gloss on  
*ghoṣṭakāḥ* · *ghodā* || After *ghoṣṭakāḥ*, Bh ins. *keci jātātāḥ* || Bh *keci spṛā*, then  
 a blank to *pa*° excl, filled in (by a later hand?) with *titasaṁnā* || 4  
 N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gultū tūyitrū* 'rddhādāyidhāsarirā ||  
 Bh *kēpi* for *keci* *ca* || Bh *coṭayitrū* || 5 Bh om. *janan* || M *vyākūṣam*  
*vakṣaḥ* || 6 Bh *sarīsādaga* || In bh gloss on *rikṣasāḥ* · *dhāraka* || 7  
 Bh *bho ucyatāṇ* ||  $\Psi$ P *āśīṇāṇāṁ clesāṇ* || M *lāsādyāḥposāśīṇāṁ* || Bh om.  
*clesāṇ* *kāścīt* || N *śamānopāyāḥ*, Bh *cāhmadāḥ* || 8 Bh *saṁvṛtya* || M  
*saṁvṛtya pro kām apratīkṛte* || 10 bh *śāśāṇāṇāṁ* || N *śamudhārah*,  
 Bh *śamudhātū* || 11 Bh *yathā* for *ryathā*, JH a correction of this mistake:  
*tathā* || M *śāśāṇāṁ* || Bh *āyāḥ* || 12 Bh *gātāt* etc *piṣṭ* *no bhavatyānti* ||  
 bh *roge* for *roṣaṇa*, N *āyāt* for *roṣaṇa* *te* *no* || 13 Bh *bud* *ākarāṇya* for  
*tas chreṣṭī* || Bh *rānarāṇāṁ vādhaṇ* || 14 Bh *te sarir* || P *gūṭhāparis*,  
 NBh *gūṭhāparis* || Bh om. *na* || 15 Bh *sreyāṇ* *nastatān*, with *dr* add. over  
 the line between *na* and *sta*, for *sāḥṣād dādāśa* || N om. *ta*; Bh *ca* for *ta* ||  
 Pr *śeṣa* || 16 Bh om. *yathā* || 17 Bh *dharsana* || Pr *matrayed*, N  
*dharsayed* for *matrayed* || Bh *gas* *to* for *yo* 'tra || Bh *pramāṇātām* || 18  
 bh *satyād* for *bhayād* || N transp. *lobhād vā* || 19 Bh *kāścīt* || 20  
 Here all our MSS *śhūṇḍa*° || Pr *ta* for *tabu* || N *yuvāt lokayati* (om.  
*upapāyāḥ*) || 22 NBh *ungucchātī* for *ni*° *ita* || Pr *caṇṭayā sa nū*° || 23  
 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmodhyād* || N *lālanṁkṛto* for  
*lālanṁkṛtakṛto* ||

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1 N *rūksasas*, om. *nṣkramya* || Bh *prāṇa* for *tam* *uṇca* || N *gātra* ||  
 2 N *tad* for *tam* || Bh *bhaksuyāmi*, om. *iti* || NM *tail arya* || 4 Bh  
*liṅgātām* || N *bhaksane sarira* for *bhāksanāsaktis* || 6 N *bādṛyanā*, M  
*brāhmataḥ* || N *śrīlāṣṭa* for *śrīgāḥ* || N *mā* || Bh *vānara āha* || 7 bh  
*sahāśayantām*, Bh *sahāśthyanāṁ*, N *sahāśayantā*, PrM *sahāśayantām* || Bh om.  
*me* || 8 M *prācchasi* ||  $\Psi$ P *śaḥ cāpariṇātām* || M *api* *loṇa* [added over the  
 line] *vōra* [both akṣaras struck out again] || *kapraṇāṇāṁ lobhāyitrū sarasā* ||  
 Bh *upatāṇ* || 9 Bh *sarab* || Pr *rāksa* || Bh *ratna nālābhūsitakoṇṭhas tan*  
*nagarāṁ uṣṇāḥ vṛkṣa*° || 11 M *prasādaga* || 13 N *śāṅgā* a *śāṅkṛte* ||  
 14 NBh *vānara āha* || N *kāśmīrāṇāṁ* for *kāśmīrāṇāṁ* || M *arāṇya* || 15 Bh  
*suguptanagarāṇa*, corr. to *suguptanurāṇa* || NM *vārcṇa*, om. *śūrya*° || NBh ins.  
*prācchya* before *namajjati* || M *dhānāprasādāt* || M *nāḥlāṇyāḥ* || 18 N  
*yūṭham* *te* for *yūṭhāpate* || N om. *esa*, Bh transp. *esa* and *pratyakṣatayā* ||  
 19 M om. *matku*°, but supplies it in the next line in this corrupt form.

māsakumṭhasthitigā || 20 BhHI to 'pi for lam api || N ainam for yera ||  
 21 ΨP etat śrutvā || N appatī āha ||, N yad for gady || 22 N āgamasyām  
 for esyāmi; Bh samāgamasyām for sragam esyāmi || N prabhūtoratnamālā ||  
 Pr sadyante for sarvpadānte || 23 Bh kapi āhu || N tad for etad ||

## Page 281.

1 N rājya for rājā || N sotsanigam || bhN atha for athorā || 3 P  
 rūḍhā || After api, N ins. between the second and the third pāda of  
 stanza 61: *irṣṇe deva namas tūbhyaṃ yoyā viltāritī api* 1: || 4 Bh akṛtye  
 'pi for akṛtyeṣu || N niryjyante || bhΨPPrMBh bhīamyante, AN bhījyate;  
 Hamb. MSS. with us || N sugmiso api, A dugamev api || 7 In the place of  
 this line, ΨPPrM have 6 pādas. *talśūdhīpus tathā kotim* [M *kopi*] *kotivān nīgyum*  
*icchati* || 48 *rājyaguktas tūhō svarggam* [P *svargga*] *svarggād aindratiam* [M  
*ilratiam*] *icchati* || *indratrepi hi samprāpte yadrecchō na* (P n for na) *virartite*  
 (Pr 'ti for 'te) || 49 || 8 M om. *jīryanti* of pāda 2 || 9 In Ψ 6.0 of *śrotre*  
 is somewhat illegible; P *netre* for *śrotre* || Bh *trṣṇikā tu*; H *trṣṇā hāpi*,  
 I *trṣṇau hāpi* || N *tarunāyote* for *tu na jīyati* || Bh om. *atra* after *deva* and  
 inserts it after *sūrye* || 12 BhHI *deva eha°* for *genoika°* || 14 BhH  
*ratnamālām* || M *sarvalokā* || Pr *prahitās* || 15 NBh om. *ca* before *tenu* ||  
 Bh om. *iti* || 16 N jumps from the first *vrāca* to the second *vrāca* (i. 18),  
 om. one of them and all between them || 17 M om. *kim iti ciroya* || Bh  
*yūthādhipute* || Bh transp. *me eryanaś* (!) *cirayati* || 18 Bh °*nrpute* || N  
*rāksasena sahle bha°* || 19 M °*salvasthona* || N *sopitam* || N °*kā, aṣṭothena*  
*bha°* || 20 NBh ins. *mayā* after *sādhitam* || ΨPPrM *svāmīti matvā*;  
 Hamb. MSS. and Bh with us || 21 N na for *nātra* || 22 N *smhate*,  
 PrBh *himsate* || Bh *pratihimsatam* || 23 Bh transp.: *tatra doṣam na* || M  
*vūt(a°)* for *tatra* || N om. *yo* || P om. *duṣṭe* || N *sumācaret* || 24 N *tatas*  
 for *tat* || M *sama*, N *saman* for *mama* || N *bhavati* for *tava* || *iti* ||

## Page 282.

1 Pr *śokāvīṣṭa* || N *kośādhīstah*, putting this after *twṛitapadam* ||  
 bhNΨPPr *yathājātam*; ABh with us || Pr *pratiniṣṭa*, ΨP *pratiniṣṭya* ||  
 2 ΨPM *svartto*, Pr *svarto*, for *subṛto* || 3 M *tānapadam* for *sā°* || 4  
 N *hataśatruḥ*, Bh *hataśatrum*, H *hataś śatrum*, I *hataś śatru* || 5 Bh  
*viḥṭam* for *bharatū* || N *vānarah* || 6 BhHI om. *ato'ham bharāmi* || Bh  
*kāryam ityādi* for *harma, iti* || Bh adds *aṣṭamī kathā*, ΨPPrM *kathā* || 9 ||  
 7 Bh *ōho ōho* || N *tām* for *mām*; Bh om. *mām* || 8 N om. *yāsya* || 10  
 M *tyaktvāpadam* || 11 M om. *pāpēna* || N *narakam* || 12 Bh *svārṇa-*  
*siddha āhu* || N *śaktimyas*, Bh *śaktiśaktas* || 13 Bh *etatra* for *etac ca* ||  
 ΨP *manuṣyāpānam a°* || 14 Bh om. *ca* after *nāstī* || N *kācā* || 15 Bh

om. *tava* || N °*bhramena vedanagā* || 16 bhNAΨPPrM *yad* for *yad*,  
 BhHI *yat* || N *ita smasthānam* || Bh om. *apy asmāham apy* || 17 N om.  
*'yam*, having a deleted *yo* before *smasthā* || NPMBh *atharā* for *atha* || 19  
 N *ānora* || 20 M 'stī for 'sī || N *grhīto siddhikālena* || N *palāto* || 21  
 NΨPPrM *cakrañharah prāha*, Hamb. MSS. and Bh with bh ||

## Page 283.

2 Bh *adhistāve* for *pare* || M *bhāhasenāma* || 3 Bh *ratnāra* for *ratna-*  
*vati* || N om. *hartum* and the following words to *hartum* (excl.), l. 5 || 5  
 Bh *suratā* for *letsuracā* || 6 N *avasthānam pañcakṣarādibhir* || M  
*'jarādīr* || 7 N *āhmanas* || 8 N *sukhe pascād ikā* || 9 N *grhakone*  
 for *gore*; Bh om. *'gum*; P om. all between *rūksaso* and *vyacintayat*, l. 10 ||  
 N om. *kīncid* || 10 N °*vāhātum* || 11 Pr *tatā* 'thya, N *tanūnya* ||  
 12 M *kāum* for *hartum* || M *na vakti* || N om. *tat* || 13 Bh *asavāpāra* ||  
 N *asavāpāra krtrā* *asavāpāraudyastha* || Bh *krtrā madhyastha*, H *krtrā madhyā-*  
*sthā*, l. *krtrā madhyasthā* || PrBh *nurksr* || M om. *kīncid* || N  
*kīncidbhāsa* || NBh om. *sah* || 15 Pr *asavāpāra* || N *r asvāgāre* for  
*grhe* || 16 N om. *tam* || N *rūksasākrāśabharatarām* || 17 NBh  
*atalohya* for *arstrā* || In bh gloss on *khatvāp*: *cokad* || ΨPPrM *mukhe*,  
 om. *ten*. Hamb. MSS. and Bh with bhN || N *sumānastah*; then again the  
 same sentence with the readings *rūksasākrām* and *samānastah* || 18 Bh  
 om. *nānam* || N *eva* for *esa* || N *tustam* || 19 Pr *ko*, N *kośchān* for *kopān* ||  
 M *abhāgata* || 20 N *vicintayat* || M *cintayan aso* || ΨPPrM 'svāpaka-  
*rahe* || N *sārvātenu* for *kāśā* || 21 Bh ins. *tam* after *gubhū*, omitting it  
 before *sikhi* || Bh *khalinākarṣanūt* || 22 N om. *tad* || N *tat* for *toḍā* ||  
 23 bhNAΨPPrM *vegātvegam*. Hamburg MSS. *vegāt vegam*, which was  
 also the reading of some MS. previous to Bh, which has *vegāt garagam* for  
*vegāt vegam*, Simpl. h and Buhler *vegāt vegataram*. See above, p. 35 ||

## Page 284.

1 bh *tathā ca ganatā*, Bh *tajjathū aganitā* for *tathāvanatā*; N *tathāganitā-*  
*khalinākarṣanavākyāt* *cauras* || M *vairas* for *cauras* || 2 Bh *arena asva* for  
*etendāva* || 3 N *pālam* || 4 Bh *tailā* for *batrā* || 5 Pr *cintayati* ||  
 Bh 'svāpāra *rūksaso* || 6 M *cauro* || Pr *vaṭapahāram* || 7 NBh ins.  
*tu* after *ap* || 9 ΨPPrM *vare* for *vate*, but in Ψ corr. to *vate*, the inferior  
 part of the vertical *v*-stroke being effaced, but still well visible, so that *te*  
 could possibly be read as *the*. The copyists of P and of the original of  
 M evidently thought the original *akṣara* to be *the*, corrected subsequently  
 to *ne* || 10 M *vasantam* || N om. *bhok* || N *eva* || N *kāśā* for *abika* ||  
 11 N *pranasyati* || bhΨPMBh Hamb. MSS. *bhaksyām*; PrA with *us* ||

bhN, ΨPPrM; Simpl. Bh

N *lhoḥṣeyyaṃ mānuṣas* || ΨN *bhāḥatāṃ*, in Ψ corr. to our reading || 12  
 Bh *svaṃ rūpaṃ* || N *śkhalitagati nirṛtaḥ*, BhHI *śkhalitagati* (H om. )  
*nirṛtāḥ* || 13 Bh *upary upari vānasya* || 14 N *lambūyamāṇa* || 15  
 Bh ins. *taṃ* after 'p' || Bh *vāksusād apy adhikaṃ*, N *bhāḥastābhyaadhikaṃ* ||  
 16 Pr *ayuktavān* for *apy u* || Bh om. *apy* || N *nirantārā*, Bh om. *natarāṃ* ||  
 M *nimāṇanagūtā rdantā* || 17 bhBh *nihpādyaṃ*, NΨPPr Hamb. MSS.  
*nipādayan*, M *nipādādayan* || Pr *tiyati* for *tiṣṭoti* || Pr *ta* for *taṃ* || 18  
 N *tathāsvaṃrūpaṃ*, Bh *tothāsvastham* || NΨPPrM om *enam* || 19 In the  
 place of this śloka, Bh has only: *yādṛśi badanacchāyēti*, adding: *natanā*  
*kathā* || N *dṛṣṭyūte* || N *vānāḥ* || 20 N *grhitepi kīḷena* || After  
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *pūna* and  
*atra* next line || 22 Bh *gacchūmi* for *ann* || N *aru* for *atra* || M *malum*  
 for *phalam* || 23 N *cakradharaḥ prāha* || Bh *śho kūrāraṃ* || N *trahā-*  
*ranam* || N *tayor* for *nayo*; M *nayo ta vayo u*; Bh *nayo py anayo jāyate* ||  
*davavacāt* || *śu* || 24 M *devavacā* || Pr *tyam* for *nṛpāṃ* || Bh *nṛpā-*  
*tiṣṭati*; NPr (not Ψ) *upatiṣṭati*, in Pr corr. to *te* ||

## Page 285.

1 ΨPPrMBh *tristān* [ΨP *stristān*, Pr *stristān*] *rājahanyāḥ*; Hamb. MS.  
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3  
 ΨPPrM *svānnaśiddhā* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||  
 N *tasya* for *tatā* || 6 Bh *atā* for *tasya*, inserting *tasya* after *kādācit* || M  
*kādāci stānī kanā* || ΨP *stristānīm* || 7 ΨPPrM *jñātvā śrutvā ca* for *śrutvā* ||  
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva na* || After  
*śrutvā*, N inserts the stanza: *yāḥ śrutvāṃ paripreṣṭuḥ śṛṇoti satatāṃ vā-*  
*kyam aradhārayati tasya dvāḥarahnane nīlanīm vīrodhate prajā* || 9 bh  
*āha* || N *etat jñāyate* || Bh *nyājyām* (for *nyāyām*, and this a blunder for  
*anyāyām*) for *jñāyate* || N *inīṣṭharīṇā* || 10 NΨPPr *stristān* || N  
*rājahanyū* || Pr *vrahmanāt*, N *brāhmanān* || Bh transp.: *āhūya vrahmanāḥ* ||  
 Pr *prahryā* || 11 PrBh om *yataḥ*, but Pr *caḥ* for *ca* || 12 P<sub>1</sub> *prṣṭa-*  
*kena* || 13 Bh *vāḥṣasena gr* || N *trastān* for *prāśnān* || ΨP *prūḥ*, with  
 2 after the stanza || 16 N *kaśmīnścid* || Pr *kubraci ranje* || N *camḍa-*  
*śarmā*, M *camḍraśarmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM  
 ins. *ca* after *tena* || 17 Bh *uprah* for *brāhmanāḥ* || After *brāhmanāḥ*,  
 N inserts the śloka *anḍhukūḥ kuḍyakaś caiva tristānī rājahanyakā te trayo*  
*nyāyotāḥ śiddhāḥ sūnukūle vidhātari* || 1. This is a variant of stanza 69 || N  
*samāhitāḥ* || 18 N *bhagatrasam* for *bhā tam* || 19 N *kamalodarasastu-*  
*darau*, PrM *kamalodarasandharau*, Bh *kamalukomalau* || 20 N *kathaya*, Pr  
*kathayam* for *katham* || Bh om. *bhāvatāḥ* || 21 N *rāḥṣas prāha* || N  
*arddhodvanam* || Bh *na hi arddhodite 'haṃ kadāpi bhramam padbhāyām spr*, HI:

na hi arādhoditēham kaḍḍo [I ta° for ka°] bhūman pādābhyaṃ sprśā[I adds m]-  
m, Pr a for oṃ ॥ 22 Bh om. me ॥ N brāhmaṇa, om 'py ॥ Bh mokṣa-  
syōpāyaṃ ॥

## Page 286.

1 N tena for tato ॥ N rakṣasūbhūṭam ॥ MBh om. bhoh ॥ 2 ΨPM  
devatīcanaṃ ॥ N sarasūn ॥ 3 M ta for tārat ॥ Bh om. trayā ॥ N  
nātaḥsthāt ॥ 4 After tathānusthite, gloss. of bh ins. rāksase ॥ Bh ins esa  
before devatīcana° (sic Bh) ॥ NBh eva for eṣa ॥ 5 Pr bhakṣayati ॥ N  
drutaṃ, Bh satvaraṃ for drutataraṃ ॥ M lata drutaṃṣaṃ gatiā drutaṃṣaṃ  
gacchāmi ॥ bh anuddhātāpādo, Pr anuddhātāpādaḥ, Bh anuddhātāpādo, H  
anuddhātāpādaḥ, I anuddhātāpādo ॥ 6 NBh mama for me ॥ Bh ins. pr  
after rāksaso ॥ 7 Bh pṛstato, om. tat ॥ 8 After ut, ΨPPrM add.  
kathā ॥ 12 ॥, Bh dṛṣam kathū ॥ flourish ॥ 9 bh ins. tad after tasya ॥  
Bh racam ॥ Bh ākṛṇya ॥ Bh vīrā for brāhmaṇāḥ ॥ 10 ΨPPr bho  
vāḥmanāḥ strīṣṭanā ॥ Bh mama ॥ 11 Bh tā na hi for na rā ॥ M to for  
te ॥ Bh to ācūḥ ॥ 12 ΨPPrM om the first rā ॥ M ca for the second  
rā ॥ Pr sah for sā ॥ Bh kanyāṭṭra sā ॥ 13 Bh bhaved bhavīr vināśya ॥  
Pr dīnāśīya ॥ P<sub>1</sub> °nūlhanāya ॥ ΨPPrM vī for ca ॥ 14 P<sub>1</sub> trayā for yā ॥  
N yāṇti ॥ 15 N ins ca after pitaraṃ ॥ N om. sā ॥ Pr sūbhūṭam for  
sā drutaṃ ॥ N udgra ॥ Bh saṃsayaḥ ॥ 16 N mera for deruḥ ॥ Bh yah  
for yadī ॥ 17 N tatas for tat ॥ Bh om tat ॥ N dattā ॥ N nyogay-  
taryēti, Bh nyoktaryēti ॥ 18 N kālābrayā° ॥ N transp bhavati kṛta ॥  
Bh lohadravayā° ॥ Bh na for hrū ॥ N om. tad ॥ 19 N paṭaḥṣaṇam  
āropayāṃ āsa, Bh akṛyagat for ājñā° ॥ 20 Bh yah ko 'pi for aho ॥  
NΨP (not P<sub>1</sub>) strīṣṭanāṃ ॥ Pr rājñā ॥ bh rājakanyakām ॥ Bh kanyāṃ for  
rājā° ॥ Bh om yah before pari° ॥ 21 N karoti ॥ Bh deśāt praviśayati ॥  
N evaṃ ghosaniyāṃ ॥ 22 Bh prabhūtaḥ kālōtṛtaḥ ॥ NBh om ca ॥ Bh  
udvahaḥ ॥ 23 Bh guptasthānasthita, N guptasthānaṃ sthita, ΨPPrM gupta-  
sthānaṃ sam° ॥ bh yasuranam abhimukhi ॥ M vājājñe, N jajñe ॥ M sthi for  
'sti ॥ N om. ca ॥

## Page 287.

1 N yastigrāhikujhas ॥ M sastiḡrāhi ॥ Bh kṛbjakah ॥ N tistati sahāyah ॥  
NBh paṭakośabdam ॥ N tvaṃprayete, Bh maṃtrayataḥ ॥ M syakṇote, Bh  
prehyate ॥ Bh om. paṭakūḥ ॥ 2 Bh yataḥ for yadī ॥ M kanyastā, Bh kanyā ॥  
3 Bh gacchati for vṛjayati ॥ Bh kanyā° for kanyakū° ॥ 4 Pr totaḥ ca for tad asya ॥  
N dāridrotthakṣeparyanto; Bh dāridrotthasya kośasya (!) pa° ॥ 6 Bh tadya ॥  
7 Pr prāṇāḥ tamkah ॥ In bh, °tamkah has been corrected by corr. into °jagmah ॥  
M prāṇāṃṅapavama° ॥ N vilāsi, Bh vilāsāḥ ॥ 8 bh surugurumatih, corr

bhN, ΨPPrM; Simpl.Bh

by cop. to *suragurunatīḥ*, M *guru°*, om *svra* || 10 N °*tā andhakheṇa* || NBh om. *āha ca* || 11 N *rājaputrav* || Pr *rājñam* for *rājñe* || 12 N *derapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPrM *kusṭo*, N *kubjo*, A *kusṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kusṭo* has been corr by cop. from *kusṭi*; Bh *kusṭi*, PPr *vāṇiyajo*, A *vāṇiyajo*, M *vāṇiyajyo*, all these MSS. om *pya* || bh N *vān* for *vāpy* || 15 N *salaksa* || N *viśeṣataḥ* || 16 N *rājādesūmtaraṇ*; Bh *rājōṇayā* for *rā°* *eva* || After *eva*, Ψ breaks off || M *purusav* for *rāja°* || N *gatvā* for *nitrā* || 17 Bh om. *tristānā* || 18 N *yōnapūnom*, Bh *yānapātre* || N ins. *sa kavarttā* for *kai°* || N om. *bhoḥ* || 19 After *adhusthāne*, Bh *trayo°pi mokṭavyā* for *sa°yam a° dhā°* || N *gatvā* for *nitrā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh *te grham mūlyenddōya*, &c., l. 21 || M *āradya* for *āṣṭya* || 21 P *adhah* for *andhah* || 22 Bh *kubjakah* || 23 PPr *stristānā* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinastā* || NBh om. *ca* || 24 M *dyam* for *yady ayam* ||

## Page 288.

1 Pr *kāle* || Pr *na yātah* for *ayāvah* || N transp.: *yena viṣam* || N om *tad* || 2 Bh *yena tathā amum. thā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradrṣṭamanāḥ* || Bh *grham* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *lablho* || *kṛnasarpak* | *tad enam* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhīḥ* || Bh *gatanetrāya* || 6 N *kathayī*, Bh *misena* for *kathayitvā* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* | *yena dīāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr adds *ta*) *ut* || 7 N *hrdamārggam* || bh *prasthitaḥ*, NBh *prasthitaḥ* for *proti pra°* || N *sopi tam kr°* || 8 bh *khamdīkṛtya . . . śasthālyām*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyām*, omitting *satakra* || N *culhīmastakam* || 9 N *svoggham*, Bh *sva* for *svayaṃ* || bh °*yākulitayā*, N *grharyāpārōkhatayā* || Pr *prāśrayam*, om. *sa* || Pr *ikam* for *idam* || 10 N *tavābhīṣṭān* || Bh *matṣyān āṇīya*, °*n ā°* being written as one syllable and *virāma* being added under *nā* || N *pacatī* || 11 M *a* for *aham* || N *grharyāpāratarom* || Bh *bhavān* for *tvaṃ* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hrṣṭamanāḥ* || 13 PPr *sprkvaṇī*, M *sy kka-nvṃ*. Gloss. in bh: *jībhehoda* (2) *cāṭeeche* || Bh *pralīhan* || N om. *darvīm* || Bh *darvīm ādāya tām* || N *samādāya* || N *tavat* for *tām* || Bh *cālayitum ārabdāḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *ānadhah* || Bh *tām atha cālayito* || N *pracalayato* || Bh *visagabheṣa bāppenu* || 15 Bh *mamḍa-mamḍam* for *śanāḥ śa°* || bh M *agalata*, Hamb. MSS and PPr with us || N *agamat*; Bh *aga*[hole]*t*; A *amalātā*, a misreading for *agalata* with following *daṇḍa* || N *aru* for *eva* || N ins. *kṣaṇum* after *guṇam* || 16 N *manvamāno*

From 287, 16 bh N, PPr M; Simpl. Bh

vā vi° ॥ In bh gloss on *bāṣpa*°: *bāṣa* ॥ Bh *vāṣṣapagrahana* ॥ PrN *sprsta-dṛṣṭir* ॥ 17 P *paśapamli* for *paśyoti* ॥ N *śhālgamadhye* ॥ Bh transp. *kevalāni kṛṇa*° ॥ 18 N om. *tato* and the following words to *ta* (l. 19) excl ॥ Bh *tato 'cintayati* ॥ P *maśyāmivam*, Bh *matśyamāṇsam* ॥ 19 Bh *tan na jānāmi tristanyās ce'idaṁ sumyak kṁ vā* ॥ 20 N *tristanyās*, Pr *strimstan-nyās* ॥ 21 N *madirāprāyāṅka upakrāmāyamaṁ* ॥ Bh *madirādhāya prakramo* ॥ N *athānyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṁ* for *sa* ॥ N *nagrahayan*, Bh *gopāyan* for *niṣūhayan* ॥ 23 N *āliṅgya cumbanādabhiḥ* ॥

## Page 289.

1 NBh *opaśyati* ॥ Bh ins. *anulāṣyamāna im* before *sanjyam* ॥ 2 N *śarīrabalaṁ sanātkṣya mastā*° ॥ Bh *'rthyā . . . śhakoṣaṁ pari*° ॥ A later hand writes *śaṣya* on the blank, where one akṣara has been worn off ॥ Pr *'sāmarthyās tunmarbhakopari* ॥ 3 bhPrA *paribhramya*, P *paribhramya*, M *bhramya* ॥ N *ca* for *tup*; PPrBh om. *tam* ॥ M *ttistanna hrīḥ*, Bh *tristannhrīḥ* ॥ N *atādāyat* ॥ bhPPrA *kubjakaśarīre pra*° ॥ 4 bh *trīṣyaś stana* ॥ Bh (later hand writing on some effaced akṣara) *ti* for *'ntuk* ॥ Bh *prṣṭadeśe ca stanaśpṛṣṭaḥ kubjakaśaralātām gataḥ*; N *prṣṭadeśe ca stanaśpṛṣṭaḥ* ॥ PPrM *prṣṭapṛṣṭadeśaḥ stana*°, but in Pr, *h* added over the line by cop. ॥ N *kubjaka*, PPrM *kubjakaśya* ॥ 5 NPPrMBh *śaralātām*; but Hamburg MSS. with bh ॥ 6 PPr *kubjakaś'cāb'cā* ॥ PPrM add *kathā* 11, Bh *ekādusamī kathā* ॥ N *śunārṇasūdhā* ॥ 7 NBh *abhiḥ* for *abhiḥ* ॥ N *darrāhūḥ*, Pr *devā* ॥ 8 N *āpadyate* ॥ 9 *tyāgya* has been lost in Bh by a hole, after which the MS. has *h*; Pr *tyāgya* for *tyāgyaḥ* ॥ NBh *madirākyam* ॥ Bh *akurāto* ॥ 10 bhPPrM *śunārṇa*(Pr *'rma*° for *'rno*°) *siddha*(new line in bh) *anujāya*. ANBh with us, but in Bh *tam* and part of *nu* worn off ॥ 11 PBh *urrtāḥ* (Bh om. *h*) for *prati*° ॥ bh flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *śrīlāṣamī kathā* ॥ 12 A *śamātha* for *śamāptam* ॥ In Bh, *par* worn off ॥ bhA *aparīkṣitakāritā* ॥ NBh *aparīkṣitakāritam* ॥ PM *ādyaś ślokaḥ* ॥ 13 In the place of this śloka N has only *kudṛṣṭam kuparijñātām iti*, Bh *kudṛṣṭam kuparijñātām cēti* ॥ Bh om. the rest of the text. In its place N has: *śamāptoyam grāṁthāḥ* ॥ ॥ *iti śrī śaṅkarācāryaḥ [ff] paritama paṇḍitācāryaḥ śamāptam* ॥ As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ॥ A has all the stanzas of the *prāśasti*, I give all its readings. A *kudṛṣṭam* ॥ 14 A *tu bhāṣa* ॥ After *kṛtāṁ*, PPrM ins.: *evam kathā 77 sūktāni ca* ॥ 640 ॥ A 119 for 5 ॥ 15 bhPPr *paṇḍitācāryaḥ aparīkṣitakāritam*; A with us ॥ 16 A *'guktām* ॥ M *viṣṇu*°, om. *śrī* ॥ 17 M *paṇḍitācāryaḥ* ॥ A *jayeta* ॥ 18 PPrM om. all between stanzas 1 and 7 ॥ 26 bh *'prabhu*° for *'prabha*° ॥ A *'caṇḍraprabha*, then an unfinished *pta*, then *sūriyādhāḥ* ॥

## Page 290.

1 A *līkacana* || A °bhogī for °yogī || 2 bh A *saṃasti* vī° || 3 A *rohini*° for *manmatha*°, and °*viśeṣasya* || 4 bh *lakṣma*, A *lakṣmī* || 7 bh °*madā*° for °*padā*°, A with us || 8 In the place of *siktā nayā*, bh has a blank filled in by corr. with *saṃprāpya bhū*, and *mī* written on the superior margin || 9 A *paṭ* for *sat* || In P, *tān ca* and part of *grāṃ* are lost by a hole || 10 Pr *ganita* || M *ślokaśaṅkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *camḍramumbānacamḍre rarse kōrtti-kaṣṭadāśīgāyām*; our text gives the reading of Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> (Π<sup>2</sup>Π<sup>3</sup> °*rāṇa*° for °*bāṇa*°, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °*rarsa*) || 12 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> om °*dhisthito*, reading *vudhaiḥ*. Between *pratiśthito* and *vudhaiḥ* Π<sup>2</sup> ins. *trātra śāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus.—bh: *iti pañcamam ākhyānakam samāptam* || flourish || °*saṃvat 1468 rarse mārgaśīrṣamāse sukla-pakṣe dvādaśī* line *adyēka śrīVīramagrāme mahārājādhirōjaśīKāhnaḍaderavāyayārāyē amātyaMahāṃśalasāprabīpattau Satyapuroḥṇātiyo* Tū (corrected from *Jośi*, and with an *ṛ* inserted before *vā*) *ḍījanārddanasya bhrātṛJośharaderasya vinodāya śrīGauḍayānātiyaMahāṃśesarasutaMahāṃgopālena pañcākhyānakam nāma nītiśāstram līlīke* || flourish || *iti pañcākhyānakam nītiśāstram samāptam* || flourish || °*śīram astu sarvajagatu* || || *lekhakapāṭhalayoh śīram* || flourish || *yāval lutana-samudro yūcan naksatī amamḍito meruḥ* | *yāvac caṇḍrālityan tārād ulam pustakam jayatu* || 1 || || flourish || || N: *saṃvat 1855 rarse śāke 1720 pīararttamāne karttika śu* [śu corr. by cop to *va*] *ḍi 8 gurau lipi śubham* | *Mahāṃdhapurānīvāsīnā śrīGauḍayānātyagaddare Kāśmīthātmaḥḥarīnamḍōkhyena līṣitoyam* [corr. by cop. to *līṣitam*] *śubham* | *aparām pustakam vīkṣya śodhanīyam sadā budhaiḥ* | *hīnādḥikar svārār varnar asmākaṃ dūsanam na hi* | 1 | *trīṇy āhur avadānāni gūḇaḥ prthvī sarasvatī* | *narakād uddharāṃty ete jupavāpanadohanāt* | 2 | *svārtham parārtham ca līkhitōyam grānthak* || || śrī || || A: *iti pañcākhyānam samāptam* || *Śīrasumḍarena līkhitam* || *saṃvat 1574 rarse āsoraḍi 9 sukṛe* || P: *yādr-sam pustake drṣtam* | *tādrśam līkṣitam mayā* | *yadī śuddham aśuddham vā mama doṣo na dīyate* || 3 | *bhāṃapostīkatigrīvā* | *baddhadrṣṭīr adhōmukham* | *kaṣṭena līkṣitam śāstram* | *yatnena parīpālayet* || 4 || *saṃvat 1537 rarse prathamā āṣāḍhavādī 1 bhāume pustikā lakṣitam* || *śubham bhāratu* || *prathamē kathā 29* || *dvitiye 7* || *trītiye 15* || *caturthe 12* || *pañcame 12* || *evaṃ kūrār kathā 75* || flourish || *prathamē sūktā 388* || *dvitiye sūktā 34* || *trītiye sūktā 67* || *caturthe sūktā 51* || *pañcame sūktā 56* || *evaṃ kūrār sūktā 646* || flourish || *śubham bhāratu* || M: *kathā 29* | 7 | 15 | 12 | *evaṃ 75* [cp. colophon of P] *sūktā 388* || 51 | 56 || *śrī emcam* [for *evaṃ*] 646 | śrī || || flourish || śrī || || flourish || || Pr has no colophon || Bh: *śīram astu sarvajagatāś cēti* || *śrīsaṅghaś* | *cīram nāṇḍyāt* || *śrībhagavatītripurā mama māṇṣitam* || *yū(?)ya(?)rttu* || *līlāḥ vilayam yāmtu* ||

*āciraṃ listatu pustakam* " 28 flourishes " *Muparūgahalasaparanātha* " " Φ.  
*iti pañcākhyānam samāptam iti* " flourish " " samrat 1661 varse jyestamāse  
*śuklapakṣe 2 dvitīyāyām tithau gururāre ŚrīVikramapuramādhye lisatam idam*  
 " flourish " *vājūhvirāṣṭriRāyasīthojivijayaṅgye* " flourish " " *yādṛśam pusta-*  
*kaṃ drstvā tādṛśam lisatam mayā* " *yadi śam asulldham vā* " *mama doṣo na dīyate*  
 " 1 " flourish " *śubham bhavatu* " " *kalyānam astu* " " flourish " "

bhN,A,PP,M; Smpl.Bh

## INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in EOS, vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. *Occasional* references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsāṃgī* aka-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger

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*āstām tīvāt kim anyena* IV. 48 Simpl. IV. 90.  
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*lanam sāstram*.

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*yuktam pra*.

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*tatra yuklam prabho kartum* III. 34.  
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*tadartham ca kutinūnām*, see *eladurthe*  
*ku*.

*tad dānam iti saṃcintya*, see *na dānam*  
*iti saṃcintya*.

*tanaro 'py āyatā nṛyaṃ* Simpl. II. 7.

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*tōṇāndriyōṇy avikalāni* II. 81. Simpl.  
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*tāraḥ janmāpi dukḥkhāya* I. 263. Simpl.  
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*tāvāt prīter bhavet loke* II. 41. Simpl.  
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tūat syāt sarvakṛtyeṣu II 147. Simpl.  
II. 143.

tāvāt syāt svaprasannāsyas, seo tāvāt eva  
pradhānam syāt.

tāvāt eva pradhānam syāt V. 49. Simpl.  
V. 64.

tāvāt bhayasya bhetaṣyaṃ I. 170.

tasām vākyāni kṛtyāni Simpl. I. 140.

†tiraścām api yatrédri II. 199.

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tisthan yo madhyago nityam III. 43.  
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yo madhyago, seo tisthan yo madhyago  
nityam.

†tīśāḥ kotyo 'rdhakoti ca III. 164.

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tyaget ksudhārtā, seo bubhukṣitah kiṃ na.  
tyaged ekam kulasyārthe Simpl. I. 355 ;  
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dandam muktā nṛpo yo 'nyān Simpl.  
III. 146.

dattvā tūn eva yācanti, seo dātāro 'py  
atra yācante.

dattvāpi kunyakām vairi Simpl. I 276.

dattvā yācanti puruṣā, seo dātāro 'py  
atra yācante.

dadāti pratigrhṇāti II. 39 ; IV. 11  
Simpl. II. 45, IV. 12.

dadyāt sādhuḥ yadi nyapade Simpl. I  
366.

dantaya nṣkovamukena rājan I. 59  
Simpl. I 71.

dapṭajanampṛayogo II. 179 Simpl.  
II 174.

dāṣṭabhaye 'pi dhātari I. 79. Simpl.  
I. 104.

dātāro 'py atra yācante II. 117

dātā laghur api sergo Simpl. II. 68.

dūnam bhogo nāṣas tīso Simpl. II. 151

dānena tulyo nūhri asti nūnyah II 181.  
Simpl. II. 158.

†dāṇi nūyurogaduḥkhāni III. 139

dārudiyasya parā mūti Simpl. II. 159.

dārudiyāt puruṣasya bāndhava° II. 78.

dārudiyād dhṛyam eti, seo nūdiavyo  
hṛyam eti

dāreṣu kimcit puruṣasya I. 74. Simpl.  
I. 100.

†dāvāgnnēva nūdagdhā III. 134.

dikṣu bhūman tathāhāse I. 207.

duḥkham ātmā paruḥkham I. 323.

duradhigamah parabhūgo I. 333. Simpl.  
I. 330 ; V 34.

durārādhyaḥ śriyo rājñam Simpl. I. 67

durārādhyaḥ hī rājñah Simpl. I. 64.

durāroham padam rājñam Simpl. I 66

durgam trikūtah parikhā Simpl. V 90

durgasthā api vailhyante Simpl. III. 144

durjanagamyā nāryah I. 272. Simpl.  
I. 278.

- durjanaḥ prakṛtiṃ yāti* I. 240  
*durdivase ghanatimire* III. 177. Simpl.  
 IV. 53. (Cp. the following stanza.)  
*durdivase 'sitapekṣe* I. 133. Simpl. I.  
 173. (Cp. the preceding stanza.)  
*durmantīn urpatir vinasāyate* I. 129.  
 Simpl. I. 169.  
*durmantrīnam kam upayānti* III. 211.  
 Simpl. HJ III. 160.  
*durlabhā stīva cattena* Simpl. III. 149.  
*duṣṭabuddhir abuddhīś ca* and *duṣṭa-*  
*buddhir dharmabuddhir*, see *dharmabuddhir abuddhīś ca*.  
*duṣprāpyāmi bahūni* Simpl. V. 28.  
*duṣṭam vā lekham vā* III. 75.  
*duṣṭa eva hi saṃśadadhyāt* III. 76.  
*dharmāṅgaś amasrāntaḥ*, see *dūrāyātum*.  
*dūrasthānām avidyūnāṃ* Simpl. IV. 72.  
*dūrasthām api yena paśyati* I. 205.  
*dūrāt ucchṛitapānir ārdro* I. 285.  
*dūrāyātum patikāśāntam* IV. 4. Simpl.  
 IV. 4  
 †*devo 'pi tuṃ 'aṅghayitum*, p. 151, and  
 pāda 2 of II. 93. Simpl. II. 106,  
 pāda 2, and p. 25, 16.  
*deśam kūlam lūyam* I. 258.  
*deśam utsrjya gīvanṭi*, see *trayaḥ śikhānam*  
*na muñcanti*.  
*deśānām upari kṣmāpā* I. 117. Simpl.  
 I. 155.  
*deśāntareṣu bahuvidhābhāsū* Simpl. I.  
 397.  
*daṃśyasya pātrolūm eti* Simpl. II. 97.  
*daivavaśūd upapanne* I. 4.  
*doṣam ātto janah kṛtanam* Simpl. III.  
 163  
*daurgatyaṃ dehinām duḥkham* Simpl.  
 II. 96.  
*daurbhāgyāyatanaṃ dhīyo* II. 85.  
*dyūtam yo yamadūtābham* I. 45. Simpl.  
 I. 58.  
*dravyaprakṛtikīno 'pi* I. 33. Simpl. I. 48.  
*dvandvālopasabheṣaḥ* I. 25.  
*dvār upāyāv iha proktau* Simpl. II. 163.  
*drigṛnam tṛgṇam vittaṃ* V. 26. Simpl.  
 I. 18.  
*dvigṛhīam udvegakaraṃ* I. 397.  
*dvulhākāram bhaved yānam* III. 30.  
 Simpl. III. 37.  
*dvipāśivisaṃhṛṇaḥ* I. 364.  
*dvīsaddheṣoparo nityam* I. 42. Simpl.  
 I. 57.  
*dvīsāśivisaṃhṛṇaḥ*, see *dvipāśivisaḥ*.  
*dvipād anyasmād api* II. 154.  
*dvēṣadveṣoparo nityam*, see *dvīsaddheṣo-*  
*paro nityam*.  
 †*dvandvābhāvasamśṛitas tvaṃ* III. 57.  
*dhanaśaṅkaḥ totkāśa vyṛṇaḥ* I. 433.  
*dhanaśān duḥkulīno 'pi* II. 104.  
*dhanaśān matimān kaḥ*, see *sadhano*  
*iti lo*.  
*dhanaśikheṣu vidyante* Simpl. HI II.  
 132.  
*dhanyās tūta na paśyanti* II. 43 (see *para-*  
*hastagatām bhāryām*). Simpl. V. 78.  
*dhanyās te ye na*, see *dhanyās tūta na*.  
 \**dharmabuddhir abuddhīś ca* I. 389.  
 Simpl. I. 396  
*dharmasatyavihīnena* III. 19. Simpl.  
 III. 25.  
*dharmārtham yatatām apīha* Simpl. I.  
 371.  
*dharmārtham gṛhya uttekhā* Simpl. II.  
 157.  
*dharsanām marṣayed yo 'tra* V. 60.  
 Simpl. V. 80.  
*dhavalūny ālapatrāni* Simpl. I. 42.  
*dhauryaḥ hi kāryam satatam* I. 216.  
*dhyanamāyājuk upatya* Simpl. V. 14.  
  
*na kasyacit kaccid iha* I. 18.  
 †*na kāryam adya me nātka* III. 159.  
 \*†*na kaḥ dadyūn na kaḥ kuryāt* IV. 41.  
*na kuryūn naranūthasya* I. 43.  
*na kaulīnyān na sukhārdān* Simpl. I. 116.  
*nakraḥ svasikhānam śeṣāya* III. 38.  
 Simpl. III. 46.

- na kṣudhā pīḍate yas tu* Simpl. I. 90  
*nakhinām ca nalinām ca* I 52  
*na gaṇānām sahasāna* I. 187. Simpl.  
 I 228, II 13  
*na gurvaṃ kurute mūne* Simpl. III I 88  
 † *na gṛham grham ity āhur* III. 130.  
 Simpl. IV 81.  
*na gopraśānam na mahipradānam* I 298.  
 Simpl. I. 290.  
 \* *naṇṇaḥ śravanako dagdhah* I 378  
*na ca cchidraṃ rinū śatīr* Simpl. III.  
 124  
*na candīna na cānsadhya* Simpl. I 380.  
*na ca svalpakṛte bhūri* see *na u sval-*  
*pakṛte bhūri*  
*na gūṭe śamanam yasya*, see *pragāty*  
*upakaram*  
*na tce chastīr na nāgendīr* Simpl. I.  
 124.  
*na tat snarge 'pi saukhyam agād* Simpl.  
 V 49.  
 † *na lathā karīmā yānam* III. 214.  
*na lathā bādhyate loka* II 74 Simpl.  
 II. 88.  
*na lāṅg jāyate saukhyam* III. 82.  
 Simpl. III 92.  
*na tām sutūthais tapasā*, see *yān yajña-*  
*samghais tapasā ca lokān*  
*na te himṇīl akartariyam* II. 100.  
*na tv arjūnātāsīlasya*, see *na hy ari-*  
*jñātā*.  
*na dadāti yo na bhunkte* II. 127.  
*na dūnatulyo vdhīr asti*, see *dānena*  
*tulyo*.  
*nadānām ca kulānām ca* Simpl. IV 49.  
*na dūghadarśino yasya* III. 196. Simpl.  
 III. 167.  
*na durjano vanam iti prakurpyatī* I. 239.  
*na devā yastim ādāya* Simpl. III. 182.  
 (See the following stanza)  
*na devāḥ sustram ādāya* Simpl. III. 183.  
 (See the preceding stanza.)  
*na daivam iti samcintya* II 145 Simpl.  
 II. 140.  
 \* *na pūjayatī yo garūd* I 100. Simpl.  
 I. 130  
*na pṛechat gotracaranam* IV. 3. Simpl.  
 IV 3.  
*na prajñayā visūṇyā*, see *prajñayāti-*  
*visūṇyā*.  
*na badhyante hy ariśvastā* I. 88. Simpl.  
 I 114; II. 40.  
*na bhaktiṇā kasyacit ko 'pi* I. 407. Simpl.  
 I 412.  
*namati riddhivat pratyutthānam* I.  
 287.  
*na manuggapakṛtinā* I. 431  
 † *na moyā tara bastāgram* II 54  
*na mātari na dāresu* II. 190  
 † *na me dhanur nṛpi ca* II 60.  
*na yajñasamghair api*, see *na tām sutū-*  
*thais tapasā*  
*na yajīno 'pi gacchantī* I. 308. Simpl.  
 I. 300  
*na yatīa śakyate kartum* IV. 62. Simpl.  
 IV 11.  
*na yatrāsti gatī vāyo* V. 35 Simpl.  
 V. 48.  
*na yasya cestitam vdyān* I 261 Simpl.  
 I. 261.  
*na yasya śakyate kartum*, see *na yatīa*  
*śakyate kartum*  
*nayāt apetaṃ pravādanti yudīham* I  
 434  
*na yojanaśatam dūraṃ* II 98.  
*narakāya matī te cet* II. 51 Simpl.  
 II. 63.  
*narapatihṛtakartā dvesyatām* I 101.  
 Simpl. I 131  
*narānām nāpito dhūrtah* III 66 Simpl.  
 III. 76.  
*narādhipā nīcamatānuvartino* I. 369  
 Simpl. I. 383.  
*narendrā bhūyusṭham guṇavati* I 294.  
*na vadhyate hy ariśvastā* and *na va-*  
*dhyante hy a*, see *na badhyante hy a*  
*narantatamām vānim* I. 394 Simpl.  
 I. 407.

- na vittam darśayet prājñah* Simpl. I. 400.  
*na vinā pārthivā bhṛtyai* I. 68. Simpl. I. 79.  
*na vibhūyante laghavo* V. 6. Simpl. V. 7.  
*na viśvaset pūrvaviroddhatasya* III. 1. Simpl. III. 1  
*na viśvased arśiaste* IV. 12. Simpl. II. 39; IV. 13.  
*na viśvasayē vinā śatruḥ* II. 33. Simpl. I. 115; II. 33.  
*na śailūkrige kṛmāṣaṃ praroḥati* I. 278.  
*naśyati vipulāmater api*, see *vipulāmater api naśyati*.  
*naśyanti guṇā guṇinām* I. 242.  
*naṣṭam apātre dānam* I. 244.  
*naṣṭup mṛtum atikrāntam* I. 336 Simpl. I. 333.  
*na sa svalpahrte bhūri* IV. 25. Simpl. I. 19.  
*na sū vidyū na tad dīnam* Simpl. I. 4.  
*†na sū śrīṣṭy abhimantavyā* III. 133.  
*na suraṣaṃ na valūm* Simpl. IV. 74.  
*na so 'sti pūruṣo rājātī* I. 226. Simpl. I. 241  
*na smaranty uparādhānām* I. 279.  
*na svalpam apy udhyavasāyabhūch* II. 116.  
*na svalpasya kṛte bhūri*, see *na sa svalpa-kṛte bhūri*.  
*na hi tad vidyate kimcid* V. 19. Simpl. I. 2.  
*na hi bhavati yon na bhūyati* II. 8, 134. Simpl. II. 9, 124.  
*na hi viśvasanīyam syāt* III. 87.  
*\*na hy avyñātulūṣitā* I. 256. Simpl. I. 252.  
*\*†nākusnāv chāndāmātī* II. 53. Simpl. II. 65, 78.  
*nāgnis tṛpyati kūsthānām* I. 106. Simpl. I. 137  
*nācchāduyati kaurīṣam* III. 89. Simpl. III. 97.  
*nājñātubalavīryesu* I. 57.  
*nātiprasaṅgah pramadāsu lāīyo* I. 144. Simpl. I. 187.  
*nātyuccaṃ merusikharam* II. 123.  
*\*nānāmyaṃ nāmāte dāru* I. 383. Simpl. I. 386.  
*nānyad gītāḥ varāṃ loke* V. 43. Simpl. V. 57.  
*nāpṛṣṭas tasya tad brūyād*, see *apṛṣṭas tasya tad brūyād*.  
*nābhakṣyaṃ bhakṣayet prājñah* I. 304. Simpl. I. 296.  
*nābhikṣelo na samskārah* I. 6.  
*nābhyyutthānakriyā yatra* II. 50. Simpl. II. 62.  
*nāmṛtaṃ na viṣaṃ kimcid* IV. 29. Simpl. IV. 32.  
*nāvilagdhah priyaṃ brūyāt* II. 37. Simpl. I. 164. (Cp. *nāksṛṣṭho nādhi-kāri syāt*.)  
*nāśayitum eva meah* I. 366. Simpl. I. 363, 382.  
*nāśnāt sevayoutsukyād* Simpl. I. 267  
*ndsāṃ kṛcīd agamyo 'ste* Simpl. I. 143.  
*nāśty ārogyaśamāṃ mītram* I. 161.  
*nākṣepa grhapatite* V. 22. Simpl. I. 14.  
*nijus' hūnasthito 'py ekah* III. 41. Simpl. III. 50.  
*nityam na endrabharane* I. 26.  
*nityodyatasya pūruṣasya bhaved* I. 195.  
*nipūnam va manāḥkūḥ* II. 112.  
*nimittam uddiśya hi yah prakurvyati* I. 274. Simpl. I. 283.  
*nīatīśayam garimānam* Simpl. I. 30  
*nīredhāc cetaso 'kṣām* Simpl. II. 154.  
*nīrdosam api i itādṛgyam* Simpl. II. 117.  
*nīrdraṇyo hrīyam eti* II. 86.  
*nirviśam yadā svām* I. 66. Simpl. I. 78.  
*nirviśandpi sarpeṣa* Simpl. I. 204, III. 87.  
*†nīśītya prathamām vācam* Simpl. III. 3.  
*nīstabdhyaṃ hrdayam kṛtvā*, see *nīstrīṣam hrdayaṃ kṛtvā*.

- nastimśam hṛdayam kṛtrā* I 352. Simpl.  
I. 367.  
*nīhasarpe baddhasarpe vā* III. 226  
*nīhasrko nādhikāḥ syāt* I. 124. (Cp.  
*nānādagdhah piyaṃ brūyāt.*)  
†*nātsāstrārthatattvājño* III 73.  
*nūnam tasyāśyapute* I. 401.  
†*nūnam mama nṛsaṃsaya* III. 154.  
*nṛpaḥ kāmāsakto ganagati na* I. 253  
*nṛpadīpo dhanasneham* I. 180. Simpl.  
I. 221.  
*nānam mūlam yasya kopād* I. 209.  
†*nātra kuśal sukṛt tasya* III. 122.  
*nōnamayākhena ratnena* I. 360.  
*nōpākūram vīmā pritiḥ* II 40. Simpl.  
II. 46.  
*pañca paśvante hanti* III. 98. Simpl.  
III. 108.  
*pañcāśītyadhikāṃ hy etad* V. 42 Simpl.  
V. 56.  
†*pañcorasthā tatat kṛtrā* III 132.  
*patur iha puruṣaḥ parāhrame* II. 120.  
\**pandito 'pi vasaṃ śrutur* I 418, 421.  
Simpl I. 417  
*panyānām gāndhikam panyam* V. 24.  
Simpl. I. 13.  
*patati kadācin nabhasaḥ* V 29. Simpl  
V 29  
†*patirratā patiprīmā* III. 131  
*paradeśabhayād bhūtā* Simpl. I. 321.  
*paradoṣakūthāvicāṣaṇaḥ* I. 400.  
*paraparivādaḥ parisadē* III. 102.  
\**parasparasya mai mānī* III. 172.  
\**parasya pūjanam kṛtam* I 353. Simpl  
I. 368.  
*parahastagatām bhāgyām* V. 58. (See  
*dhanyāś tūta na paśyanti.*)  
*parāḥkramaparāmarsa°* Simpl. III 152.  
*parānmukhe 'pi dāre 'tra* Simpl I. 360.  
*parānmukhe vadhau pumsām* II. 9.  
Simpl. II. 10.  
*parientam āgucchantam* Simpl. I. 16  
*parivartini saṃsāre* Simpl. I. 27.  
*parise hitam anvesyam* I. 372.  
*parisām ātmanis caitra* III. 80.  
*parokṣe gunahantāram* I 284.  
†*pariṇyasya yathā dhāṇā* II 46.  
Simpl. II. 58  
*pariṇābham api śrūtvā* Simpl III. 132.  
*pariyāikesv āstānam* I 134. Simpl.  
I. 174.  
†*pariyātan prthivīm sarvām* I. 281.  
*pariyanto labhyate bhūmeḥ* I. 95.  
*paśya karmavaśāt prāptam* II 138.  
Simpl. II 129  
*paśya dānasya mātṛmyam* Simpl. II 48.  
*pādābalo 'pi drūhadanda°* Simpl I 304.  
*pāpārdhivāt adharmena* I. 99. Cp  
*ākhetakasya dharmena*  
*pitā iā gati vā bhūtā* I. 423. Simpl.  
I. 423.  
*pitur gṛheṣu and pitur gṛhe tu, see pūtr*  
*reśmanī yā kanyā.*  
*pitṛpātāmaham sthānam* Simpl. I. 365.  
*pitṛreśmani ya kanyā* III. 188  
*pitum durgandhī toyam* II 102.  
*piyāsam eva saṃleṣam* Simpl. II 153.  
*pūṃsām asamarthānām* Simpl. I 324  
*putrād api priyataram* Simpl. II. 49  
*punaḥ pratyupakāśāya* Simpl. I. 338  
*purā guroḥ sa°* I 189 Simpl. I. 230  
*putākā eva dhānyeṣu* III 90. Simpl  
III. 98  
*pūjyate yad apūjyo 'pi* Simpl I. 7.  
*pūjyo bandhur api priyo* I. 230.  
*pūrnāpūrṇe* V. 21 (HJ V. 20).  
\*†*pūrvam tūvad aham mūṛkho* III. 193.  
\**pūrvam eva mayā gūṇam* I 82 Simpl.  
I. 108.  
*pūrvā vayasī yāh sūntak, see prathamā*  
*vayasī.*  
\**prechakena sadā bhūyam* V 70. Simpl.  
V. 93, 94.  
*prstāprstū narendrena* I. 437.  
*prāśnyamātrakuśalah* I. 422.  
*prastasya katham anyadā°* II. 3 Simpl  
II. 4.

- \**praecehannam kila bhoktavyam* I 344  
*prajā na rañjayed yas tu* III 228.  
*prajānām dharmasadbhūgo* Simpl. I. 344.  
*prajānām pālanaṃ śasyaṃ* Simpl. I. 217.  
*prajāpīdanusaṃtūpāt* Simpl. I. 345.  
*prajāyātīvisāreṇyā* I. 387.  
*pranumya vighnahantōram* Simpl. H, Intr 3 (om. I).  
†*pratāpayaśva viśrabdhām* III. 145.  
*pratidinam upaiti vilayaṃ* V. 4. Simpl. V. 4.  
*protibhasaṃ yāti layaṃ*, see *pratidinam upaiti vilayaṃ*.  
*pratyakṣaṃ yasya yad bhuktaṃ* III. 85. Simpl. III. 94.  
*pratyakṣaṃ pratipadaṃ* Praśasti 3  
\**pratyakṣe 'pi krte pāpe* III. 174. Simpl. IV. 48, 54.  
*pratyantūyam na punar* Praśasti 6  
*pratyādistak puruṣa* I 254  
*pratyāsubhīṃ vijayati puruṣo* I. 269.  
*prathame rayasi yaj śāntak* I 125 Simpl. I. 165.  
*prabhuḥprasūlajam vittaṃ* I. 38. Simpl. I. 54.  
*prabhokḥ prasādum anyasya* Simpl. I. 286.  
*pramāṇād adhikasyāpi* Simpl. I. 327; III. 29.  
*pramāṇābhyadhikasyāpi*, see *pramāṇād adhikasyāpi*.  
*pramūḍmām tathā caurā* I. 118. Simpl. I. 156.  
*prayāty upaśamaṃ yasya* III. 26. Simpl. III. 33.  
*praviraḥam*, see *aviraḥam*.  
*prasannavabano hrstak* I. 154. Simpl. I. 200.  
*prasanaṭi matiḥ kuryārambhe* III. 221. Simpl. III. 180.  
*prajāpātye śukate bhīme* Simpl. I. 212.  
*prajānāih snigdhair upakṛtaṃ*, see *bhūa-snigdhair u°*.  
*prānavat rakṣayed bhṛtyān*, see *rakṣed bhṛtyān yathā prānān*.  
*prānavyaye samutpanne* II. 174. Simpl. II. 168.  
*prānātyaye samutpanne*, see *prānavyaye*.  
\**prāptam artham tu yo mohāt* IV. 1.  
*prāptavidyārthaśilpanām* Simpl. I. 399.  
\*†*prāptavyam artham labhate* II. 93; pāda 1 also pp. 147, 10 21, 149, 9, 15; 150, 1; 151, 6. Simpl. II. 105, 106, 109, pāda 1 also pp. 23, 8, 24, 6, 10, 18; 25, 15.  
*prāptavyo nyatibulāśrayena* II 152.  
*prāpte bhaye paribhāram*, see *śokārati-bhayaśānaṃ*.  
*prāpto bandhanam apy ayaṃ* Simpl. II. 184.  
*prāyendātra kulānvitaṃ kukulajāḥ* I. 410. Simpl. I. 415.  
*prārabhyate na khalu viṣṇubhayena* Simpl. III. 177.  
*prāleyaleśumīre* I. 318.  
*prāhuh sōptapadaṃ maitraṃ* Simpl. IV. 106.  
*prīyaṃ vā yadi vā dveṣyam*, see *prīyo vā*.  
*prīyū hitāś ca ye rāḡhām* I. 31.  
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- yasya yasya hi kāryasya*, see *yasya tasya hi kāryasya*.

- yasya yasya hi yo bhāvas* I. 53. Simpl. I. 68.  
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*yah saṃmānaṃ sadū dhatte* II. 17. Simpl. II. 21.  
*†yah sāyam atithaṃ prūptaṃ* III. 137.  
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 rūjā ghrīṇi brāhmaṇaḥ sarvabhakṣi I.  
 429. Simpl. I. 424.  
 rājā tuṣṭo 'pi bhṛtyānām, see svāmī  
 tuṣṭo 'pi.  
 rājānam eva saṃśṛītya Simpl. I. 41.  
 rājā bandhur abandhūnām Simpl. I. 346.  
 rājā vyayapao nityam Simpl. V. 61.  
 rāmasya vṛjānaṃ baler nyamanaṃ III.  
 231. Simpl. V. 68.  
 rapuraktena saṃśṛīṭā III. 28. Simpl.  
 III. 35.  
 ripor aṣṭādaśāntānā III. 60. Simpl.  
 III. 69.  
 rūkṣāyāṃ snehasaṃbhāvaṃ IV. 49.  
 Simpl. IV. 91 (om. in HI).  
 rūpābhijānaśaṃpūṇaṃ III. 206.  
 rūpenāpīnatīmena yauranaguṇair III. 207.  
 Simpl. III. 175.  
 rogī cirapranāsi II. 91.  
 roḥaṭi śeyakaviddhāṃ III. 99. Simpl.  
 III. 111.  
 rohinīśakatam arkanandanaḥ Simpl. I.  
 218.  
  
 laghur ayam āha na lokaḥ, see virasa  
 ut. hasati.  
 lajjante bāndhavaś tena Simpl. II. 98.  
 lajjā snehaḥ svaramadhuratā V. 73.  
 Simpl. V. 97.  
 labdham arthaṃ tu yo mōhāt. see prāptam  
 arthaṃ.  
 lūbhate puruṣas tāms tān I. 415.  
 lūbhyate bhūmīpa, yantaḥ Simpl. I. 125.  
 lavaṇopalāntā nadyaḥ I. 396.  
 lāṅgūlacālanam adhoḥ I. 13.  
 hlodyānagate 'pi hi II. 173. Simpl.  
 II. 166.  
 †lubdhakena toto muktā III. 158.  
 lubdhakya nakyati yako, see stabdhakya  
 na°  
 lohānugrahaḥ kartāraḥ I. 183. Simpl. I.  
 225.  
 loka 'thavā tanubhṛtām Simpl. I. 372.  
 lōbhāt eva narā mūḍhā V. 61. Simpl.  
 V. 81. (Cp. tṛṣṇe devī namas tubh-  
 yaṃ.)  
 lōbhōrviṣṭo naraḥ vīrtam Simpl. III. 141.  
 lōkātākṣya ca maneh I. 67.  
  
 †vakranāsaṃ snyikmākṣam III. 68.  
 Simpl. III. 78.  
 vakranāsaś ca karṣālṣo, see vakranāsaṃ  
 sa°.  
 vacas tatra prayokṭavyam I. 56 Simpl.  
 I. 33.

- vajralepusya mūrkhasya* IV. 9. Simpl. I. 260; IV. 9 [HI also, I 201].
- vadatsu danyam śaranāgateṣu* Simpl. III 155.
- vaḍanam daṣanair hīnam* Simpl. V. 77.
- vaḍanena vadanti*, see *madhu tisthati*.
- radhyatām iti yendāktam*, see *hanyatām iti ye°*.
- vanāni dahato vahneṣṭ* III 49. Simpl. III 57.
- vane prajvalito vahniṣ* III. 217.
- vande sarasvatīm nityam* Simpl. H, Intr. 1 (om I).
- varam yuktaṁ maunam*, see *varam maunam nityam*.
- varam vanam varam bhairasyam* Simpl. I. 280.
- varam vanam vyūhragajūdivritam* Simpl. V. 23.
- varam varayate langā* Simpl. IV 68.
- varam vibhavaḥīnena* II. 88
- varam viḥārah sahu pannogacā krtah* I. 168.
- varam kūyam maunam*, see *varam maunam nityam*.
- varam garbhāsāvo* Simpl. Introd. 3 (H 8, I 4)
- varam grīhīo hamsaḥ*, cp. *grāhīākāro* 'pi revyāḥ.
- varam jaladhīpātāla°* I. 414.
- varam narakavāso* 'pi II. 168.
- varam agnau pradīpte tu* III. 201.
- varam akūmukhe krodhāviste* II. 87.
- varam parvatadurgesu* II. 89.
- varam prānaparītyāgo* II. 183.
- \**varam būdhīr na sā vidyā* V. 33. Simpl. V 36, 39.
- varam maunam nityam na ca* II. 90.
- varjayet kaulikākāraṁ* Simpl. IV. 11.
- varnam sītam śīrasi*, see *śīetam padam śīrasi*.
- \**vardhamāno mahān snehah* I. 1. Simpl. I. 1
- vasen mādūdhikam sthānam*, see *śrayen mū°*.
- vasor vīryotpannām abhajāta* Simpl. IV. 50 [om. in HI].
- vānmatrendīpyasatyena* Simpl. HI, I. 145.
- vācyam śraddāhasametasya* Simpl. I. 393.
- vāyavān analohānām* I. 328.
- vāñchati yad divū martyo* I. 103. Simpl. I. 133.
- vāñchāvicchedanam prāhuḥ* Simpl. II. 155.
- vāñchaiva sūcayati pūrvataṁ* II. 66. Simpl. II. 80, III 181.
- †*vātavaśo mahān āsīn* III. 129
- vātavarṣtvīdhūtasya* and *vātavarṣtya-  
dhūtasya*, see *yathā vātavīdhūtasya*.
- vāpikūpatolāgānām* III. 83 Simpl. III. 93
- vikalam iha pūrvasukīlām* Simpl. V. 9.
- vikāraṁ yāti no cittam* Simpl. II. 110.
- vidagdhāsyā ca*, see *viśadigdhāsyā*.
- vidyamānā gatī yesām* Simpl. I. 320.
- vidyām vittaṁ śīlpaṁ tūraṁ* Simpl. I. 398.
- vidyāvatām mahācchānām* Simpl. I. 37.
- vulvattvam ca nṛpatvam ca* Simpl. II. 52.
- vulvadbhīḥ suhrdām atra* Simpl. II. 111.
- vidiān ṛpur abhigamyō* I. 403.
- vulhūtrū vacitū yū si* Simpl. II. 173.
- vidhīnū mantrayuktena* Simpl. I. 216.
- viṇḍpy artham dhīrah spṛśati* II. 121.
- vipulamateri apī naśyati* V. 5. Simpl. V. 5.
- viśa iva hasati na janah* V. 7. Simpl. V 10.
- virūpo 'py akulino* 'pi II. 141. Simpl. II 135.
- vilocanānām vīrucotpalatvīṣām* II 13.
- vivāde drīsyate pattram* I. 391. Simpl. I 403.
- vivāde 'nvisyate*, see *vivāde drīsyate*.
- viśeśāt paripūrnasya* Simpl. I. 326.
- viśrumbhāt yasya yo mṛtyuṁ* Simpl. I. 274.

- viśvasanti na kasyāpi* Simpl. II, IV. 73.  
*viśvāsah saṃpado mūlaṃ* II. 18. Simpl. II. 22.  
*viśadagūhasya bhokṣyasya*, see *kaṇṭakasya* ca *bhognasya*.  
*viśamasthasvādūphala°* I. 138. Simpl. I. 179.  
*viśarāḥ koṭhinātmanō* I. 51.  
*vistīrnavyavasāyasūdhya mahatām* III. 227.  
*viravratasya vilyāyāḥ* I. 419.  
*vyākṣamūle 'pi durgā* Simpl. IV. 82.  
*vyākṣāṇḥ chidvā paśūn hatvā* III. 96. Simpl. III. 106.  
*vṛṣṭim apy āśritāḥ śatrur* Simpl. III. 125.  
*vākalyam dharaṇpātām* I. 136. Simpl. I. 177.  
*vaidyavulvōjjanāmātyā* and *vaidyasām-vatsarāmātyā*, see *vaidyasāṃvatsarā-cāryāḥ*.  
*vaidyasāṃvatsarācāryāḥ* III. 61. Simpl. III. 70.  
*vaidyāgyāhuranam*, see *dhaurbhūgyāyātanaṃ*.  
*vairiṇā na hi saṃdadhyāt*, see *śatruṇā na hi*.  
*vyākto 'pi vāsare satyam* II. 76. Simpl. II. 92.  
*vyāñjanam hanti vai pūrvam* III. 186.  
*vyāñjanais tu samutpannair* III. 184.  
*vyathayanti param ceto* Simpl. II. 95.  
*\*vyapadeśena mahatām* III. 72. Simpl. III. 82, 90.  
*vyapadeśena siddhīḥ syāt* and *vyapadeśe 'pi sū°*, see *vyapadeśena mahatām*.  
*vyasanam hi mahārājō* I. 157.  
*vyasanam prāpya yo mohāt* Simpl. II. 180.  
*vyasanasya api sarveṣu* II. 5. Simpl. II. 6.  
*vyākīrṇahasarakarātāmukhū* I. 149.
- \*vyōghravānarasaṃpānūḥ* I. 247.  
*vyūhītena saśokena* V. 8. Simpl. V. 11.  
*vyomaikāntarikhūriṇo 'pi vikagāḥ* II. 16. Simpl. II. 20.  
*śaktam bhaktam kulīnam* cu I. 345. Simpl. I. 351.  
*śaktisikulyunumsaraya* I. 81. Simpl. I. 106.  
*śakteśpi sudā norendra vīruṣā* III. 203. Simpl. III. 172.  
*śakṣyāmi kartum idam alpaṃ* III. 225.  
*śaṅkṣyā hi sarvatra* Simpl. II. 90.  
*śatabuddhīḥ kṛtōnāmāḥ*, see *śatabuddhīḥ śiraṣṭho 'yam*.  
*\*śatabuddhīḥ śiraṣṭho 'yam* V. 34, 36. Simpl. V. 45, 50.  
*śatam eko 'pi saṃdhatte* I. 188. Simpl. I. 229; II. 14.  
*\*śatravo 'pi hitāyaiva* III. 170.  
*śatruṇ vānīchāvighātāya* Simpl. III. 142.  
*śatruṇā na hi saṃdadhyāt* II. 24. Simpl. III. 24; II. 29.  
*śatrubhūḥ yojayec chatruṃ* Simpl. IV. 17.  
*śatrum utpātayet prājñas* IV. 16. Simpl. IV. 18.  
*śatrum vnmūlayet prājñas*, see *śatrum utpātayet prājñas*.  
*śatruṇpāni mītrāṇi* I. 167.  
*śatroḥ palāyane chidram* III. 113. Simpl. III. 123.  
*śatroḥ pracalane*, see *śatroḥ palāyane*.  
*śatror ākrandam* and *śatror ākramam*, see *śatror balam avyāyāya*.  
*śatror ucchedanārthāya* Simpl. III. 133.  
*\*śatror balam avyāyāya* I. 315. Simpl. I. 312.  
*śatror vikramam*, see *śatror balam avyāyāya*.  
*śatroḥ śriyam sadotthāyī* Simpl. III. 153.

- śanair śanair dadāty eva* Simpl. III. 134.  
*śanair śanair prabhoktavyam* II. 63. Simpl. II 76.  
*śanair śanair ca yo rāstram* I. 176. Simpl. I 215.  
*śapathair samhitasyāpi* II. 32 Simpl. II. 35 (HI, also I. 113).  
*śapathair samhitasyāpi*, see *śa° samhitasyāpi*.  
*śamopāyāḥ śakopasya* III 22 Simpl. III. 28.  
*śambhavya ca yā māyā* Simpl. I. 183  
*śarajyotsnāhate dhīam* V 39. Simpl. V. 53.  
*śarabānataranivarṣe* Praśasti 8.  
*śasādvākarayor grahapīḍanam* II. 15.  
*śastrair hatā na hi hatā* III. 220. Simpl. III. 179.  
*śastrair hatās tu ripavo*, see *śastrair hatā na hi hatā*.  
*śāthyena mitram kapatena dharmam* I. 373.  
*śāstrāny adbhūtyāpi bhavanī* II. 110.  
*†\*śīthilau ca subaddhau ca* II. 142, 149. Simpl. II. 136, 145, 146.  
*śibindpi svamāṃsāni* III. 171.  
*śirasā vidhātā nityam* Simpl. I. 82.  
*śighrakṛtye*, see *śighrakṛtyesu*.  
*śighrakṛtyesu kuryeṣu* III. 199. Simpl. III. 170.  
*†śitavātātapasahā* III. 156.  
*śītūtapādikastāni* Simpl. I. 270.  
*śīlam śaucam kṣānti* V. 2 Simpl. V. 2.  
*śucayo hitakūreṇo vinitāḥ* I. 435  
*śuddhair snigdhair*, see *bhāvasnigdhair upakṛtam api*.  
*śubham vā yadi vā pāpam* I. 104. Simpl. I. 134, 289.  
*śuskasya kīṭakhātasya*, see *kubjasya kīṭa°*.  
*śūdro vā yadi vānyo °pi* I. 127. Simpl. I. 167.  
*śūnyam apuṭrasya grham* II. 80.  
*śūraś ca kṛtavidyāś ca*, see *śūro °śi kṛta-vidyo °śi*.  
*śūrah svrūpah subhagaś ca vāgmī* V. 17. Simpl. V 25.  
*śūrāś ca kṛtavidyāś ca* II 119.  
*\*†śūro °śi kṛtavidyō °śi* IV. 34, 39. Simpl. IV. 38, 43.  
*†śinoto avahitah kānto* III. 135.  
*śete soha śayānena* Simpl. II 126.  
*śokūratubhayatrānam* II. 195. Simpl. II. 179.  
*śaucīvakistayāpy asti* Simpl. II. 101.  
*śrayen mādūhikam vīsam* II. 82.  
*\*śravyam vāhyam hi vṛddhānām* I 343.  
*śīsomamantrivācanena* Praśasti 2.  
*śrutiā sāmgrāmikīm vārthīm* Simpl. I. 91  
*†śubraivam bhavarām śabdam* I. 83  
*śūyatām dharmasarcasvam* Simpl. III. 103.  
*\*śrūyate hi kapotena* III. 120.  
*śreyah puspaphalam vṛkṣād* III. 91. Simpl. III. 99.  
*śīresthebhyah sadṛśebhyaś ca* III. 189  
*ślāghyah sa eko bhūvi* II. 166.  
*ślesmāśru bāndhavair muktaṃ* I 338. Simpl. I. 335.  
*śvānakurkutacāṇḍālāḥ* III. 105. Simpl. III. 115.  
*śietam padam śirasi yat* III. 168. Simpl. IV 77.  
*śaṭkarno bhidyate mantras* Simpl. I. 99.  
*śaḍaṣarena mantrena* I 128. Simpl. I. 168.  
*śad imān puruṣo jalyād* III. 64. Simpl. III. 74.  
*śamrohatīsunā viddham*, see *rohati śūya-kariddham*.  
*†śamhatās tu harantīme* II. 7. Cp. *jālam ālāyu gacchanti*  
*sakālārthaśāstrasāraṃ* Introd. I. Simpl. Introd 1 (II 4, om. I).

- sakṛj jalpani rājānah* I. 379.  
*sakṛi kaṇḍikapātaraṃ hi* II. 132. Simpl.  
 II, II. 140  
*sakṛi api dr̥ṣṭvā puruṣaṃ* II. 65. Simpl.  
 II. 79.  
*sakṛi uktaṃ na gr̥hāṇti* Simpl II  
 165.  
*sakṛi dustaṃ ca yo mitraṃ* II. 27; IV.  
 13 Simpl. II. 32; IV. 14.  
*sakṛi dustaṃ apīṣṭaṃ yah*, see *sakṛi*  
*dustaṃ ca yo mitraṃ*.  
*sakṛiyam saptapadīnaṃ bhū* II. 36 Simpl.  
 II. 43.  
*śa gatiṅgūrahakamāntam* III. 144.  
*saṃkhyapāt lothiyote dharmo* III. 93.  
 Simpl. III 102.  
*samgatāni subaddhāni* II. 197  
*samgūṃśe praharanasamṛhate* II. 129.  
*samghāṭuvān yathā vepuḥ*, see *sampā-*  
*ṭavān ya°*.  
*sa ca nṛpatiḥ te sacivās* III 234.  
*samcasanīṭha pāpāni* Simpl. IV 64  
*satāṃ vacanam ādīṣṭam* Simpl IV. 104,  
 105  
*satām malīm atikramya* I 233.  
*sathīrās ca hr̥ṣṭhās ca* Simpl. III.  
 158.  
*satpātraṃ mahatī śradddhā* II. 58.  
 Simpl. II. 72.  
*satyadharmavikīnena*, see *dhurmasatya°*.  
*satyaṃ dhane na mama nūṣagate* II.  
 192.  
*satyaṃ parityogati* V. 28. Simpl. V. 27.  
*satyādhyo*, see *sannyāyo dhārmikaś*  
*cādhyo*.  
*satyāvrīṭā ca parusā priyavādīnī ca* I.  
 432. Simpl. I. 425.  
*satyāyadhārmikān*, see *sannyāyo dhār-*  
*mikaś cādhyo*.  
*santaśūl yoganāśatāt*, see *supādāt yoju°*.  
*śadācūreṣu bhṛtyeṣu* II. 19. Simpl  
 II. 23.  
*śadādānah paṭikīṇah* Simpl. II 70.  
*śadā bhṛtyāparādhenā* I. 348  
*śaddamādamadusyandi°* I. 7.  
*śadīśaṃ cestate svasyāḥ* I. 412.  
*śadaśīḍpadgato rījā* I. 89. Simpl. I.  
 117.  
*śodbhīḥ saṃbodhyamāno 'pi* Simpl. IV.  
 55  
*śadhana itī ko madas te* II 124  
*śa nininda kilātmānaṃ* III 140  
*santa eva satāṃ nityam* II. 165.  
*saṃtaptāyasaṃ samsthitasya payaso* Simpl.  
 I 250.  
*saṃtāpayanti kim*, see *durmantiraṇam*  
*kaṃ*.  
*santo 'pi hi na rājante* II 73. Simpl.  
 II. 87.  
*santo 'py arthā vimsyanti* III. 179  
*saṃtosāmr̥tatīptānāṃ* II 161 Simpl.  
 II 152.  
*saṃdigdhe paruloke* I. 139 Simpl. I.  
 180  
*śāṃdigdho vijayo* I. 314; III. 10.  
 Simpl III. 13.  
*saṃdīhīḥ kāryo 'py anūyena* III. 7  
 Simpl. III. 10.  
*saṃdīm icchet samenaḥpi* III. 9. Simpl.  
 III 12.  
*sannyāyo dhārmikaś cādhyo* III 6  
 Simpl. III. 9.  
*śa paṅgarakam ādāya* III 124  
*śapādāt yoganāśatāt* II. 14 Simpl.  
 II. 18.  
*saptadvīpādhipusyaḥpi* II. 130.  
*sapta svarās trayo grāmā* V. 40. Simpl.  
 V. 54.  
*samaṃ śaktimatū yuddham* Simpl. III  
 15.  
*samayābhyāgato 'tithīḥ*, p. 254, 9.  
*samaḥ śatruḥ ca mitre ca* Simpl IV. 60.  
*samutpannesu kāryesu* Simpl IV. 1.  
*samudravācīva calasavāhāvāḥ* Simpl. I.  
 194.  
*samgoragamātangaṃ* II. 107.  
*saṃpatīyayaḥ parāyattāḥ* I. 262. Simpl.  
 I. 263.

- sampatsu mahatām citton* II. 151.  
*sampadī yasya na harṣo*, see *yasya na vipadī visūdah*  
*sampātām ca vīpātām ca* II 44 Simpl. II 54.  
*sampātavān yathā renu* III 50 Simpl. III. 58.  
*sampūnendapī kartarīyam* II. 22. Simpl. II. 26.  
*sampṛāpto yo 'tathā sāyam*, see *api anāygo 'tathā*.  
*sambhūṛīyam goṣu sampunnam* IV. 64. Simpl. IV 115.  
*sammato 'ham vibho nityam* I 41. Simpl. I 56  
*sarāhpadmanī tyaktvā vīkṣitam* I. 296  
*saralār api cāksudrāṣi* Simpl. III, III. 64.  
*sarasi bahusās tūṛāchāyām* I. 276.  
*sarṣi natisthuvacanāṁ* I 54. Simpl. I. 70.  
*sarvā nrpe*, see *sarṣi nati°*  
*sarpānām ca*, see *sarpānām durjā°*.  
*sarpānāṁ durjānānām ca* I. 327. Simpl. I. 158; V 46  
*sarpān vyāghrān gajān śikhān* Simpl. I. 40.  
*sarvadevamasyāśya* I. 93 Simpl. I. 121.  
*sarvadevamāyo rājā* I. 92. Simpl. I. 120.  
*sarānāśe samutpanne* IV 24 Simpl. IV. 27; V. 42.  
*\*sarvam etad vijānāmi* III. 216.  
*sarvascanāśe samjāte* IV. 19. Simpl. IV. 21.  
*sarvasāharane śaktayā* IV. 23 Simpl. IV. 25.  
*sarvūśucinidhānasya* I 175.  
*sarvāḥ sampattayas tasya* II. 97.  
*sarvesām eva martyānām* Simpl. II. 11.  
*sarvopadhīsamrddhāśya*, see *daḥṣinādhī-samrddhāśya*.  
*sarṇilakṣmīnāyā yatra* I. 65. Simpl. I 76  
*sa suhrīḥ vyāsane yāḥ syāt sa pītā* I. 341.  
*sa suhrīḥ vyāsane yāḥ syāt sa putro* Simpl. I 337.  
*sa suhrīḥ vyāsane yāḥ syāt anyajūtyudbhavo* I 340.  
*sa snigdho vyasanān nūārīyati* I 251.  
*sahale suhrī va bhūtrā prājñas* Simpl. II, III 159.  
*†sahasraṁ bibharti haṣe* III. 146.  
*sākhā nīhārko vāgmā* Simpl. III 88.  
*sā jhrā yā jnam slauti* V 10. Simpl. V 13  
*\*sādhū mātula gītina* V. 37, 45. Simpl. V. 51, 59.  
*sādhur api ca papre* Simpl. IV. 61  
*sāmavādāḥ sāhopasya*, see *samopiyāḥ sa°*.  
*sāmasādhīyena kāyoge* Simpl. III. 131.  
*sāmasādhīhūnī Lūgāni* Simpl. III. 130.  
*sāmādhīnābhedās te*, see *ye sāmādhīnābhedās*.  
*sāmādhī dandaparyanto* I 359. Simpl. I. 377, III. 129.  
*sāmādhīsaṁjītaḥ*, see *sāmādhīḥ*.  
*sāmādhīḥ saṁjītaḥ pūṣaḥ* I. 119 Simpl. I. 157.  
*sāmānyajannā jātā te*, see *māṁśulū-guno jātā*.  
*sāmnātra yatra subhīḥ syāt* I. 361 Simpl. I. 378.  
*sāmnādhīlāni prajoktāyam* I 358. Simpl. I. 379.  
*sārameyakharāśvasya* V. 44. Simpl. V. 58  
*sārameyasya cāśvasya*, see *sārameyakha°*.  
*†sārīham manorathasatāḥ* IV. 8 Simpl. IV. 8  
*sā sā sampadyate buddhīḥ* Simpl. III 162.  
*sā sevā yā prabhūhīḥ* Simpl. I. 46.  
*sāhlāṣam vacanāni prayaccha* Simpl. IV 6.

- simhaś pañjarayantranāpari°* I. 295.  
*siṃho vyākharanasya kartuḥ* II. 28.  
*Simpl* II. 33.  
*siddhiṃ vāñchayatā janena*, see *si° prārthayatā ja°*.  
*siddhiṃ vā yadī vāsiddhiṃ* *Simpl.* II. 183.  
*siddhiṃ prārthayatā janena* III. 205.  
*Simpl.* III. 174.  
*simā viddhiṃ samāyātī* *Simpl.* I. 92.  
*simā samhocaṃ āyātī* *Simpl.* I. 93.  
*sukulaṃ kuśalaṃ sujanaṃ* *Simpl.* V. 8.  
*sukṛtyam uṣṇugupṭasya* *Simpl.* II. 41.  
*sukḥasya sūrah paśbhugyate tair* II. 163.  
*ṣugupṭam rakṣyamāno 'pi* IV. 43  
*Simpl.* IV. 45, 46.  
*ugupṭasya hi dambḥasya*, see *supra-  
yuktasya dambḥasya*  
*suḥano 'tha suhṇ nṛpo*, see *svajano 'tha  
suhṇ gurur*.  
*supūā vaḥ kunadikā* I. 14 *Simpl.* I. 25 ; II. 138  
*suptam vahnaḥ śvach kṛtvā* I. 252  
*suprayuktasya dambḥasya* I. 197, 218  
*subhaksyāni vicitrāni*, see *subhiksāni  
vicitrāni*.  
*subhāsitamayam dravyam* *Simpl.* II. 147  
*subhāṣitorasāsvāda°* II. 172. *Simpl.* II. 164  
*subhiksāni vicitrāni* IV. 65 *Simpl.* IV. 116, 117.  
*subhikāḥ paradeśebhyo* V. 27.  
*submukheṇa vudanti*, see *madhu tisthātī  
vāci go°*.  
*suśārasaṃghāṭanipīṭaśonitam* I. 217.  
*sulabhāḥ pūruṣā rājan* I. 220. *Simpl.* II. 160, III. 6.  
*suvarnapuṣpāḥ pṛthivīm* I. 30. *Simpl.* I. 45.  
*suvarnaraḍam śuddhaṃ* *Simpl.* II. V. 42.  
*susamecītaḥ gṛhanat surakṣitair* *Simpl.* II. 115  
*suśūkḥ menāpi randhīna* II. 34. *Simpl.* II. 38.  
*suhṛdaḥ sneham āponnā* II. 11. *Simpl.* II. 15  
*suhṛdām hitakūmānām*, see *mitrānām  
hita°*.  
*suhṛdām upakāśakūranōd* I. 9. *Simpl.* I. 22.  
*suhṛdī nīrantaracittē* I. 75 ; II. 181. *Simpl.* I. 341.  
*suhṛdbhir āptaiḥ asakṛd vicāntam* I. 440. III. 103.  
*śācīmukhi śurācāḥ* IV. 58. *Simpl.* I. 392 ; IV. 100.  
*śāṣyam bhūtarām vīṣjya* III. 180. *Simpl.* IV. 56, 75  
*śrṣṭā mūtrapurīṣāntṛṣṭam* *Simpl.* III. 100  
*śerakah svāmīnaṃ dīṣṭi* I. 34 *Simpl.* I. 50.  
*śerayā dhanam icchadbhik* *Simpl.* I. 264.  
*śevā śānttir ākhyātū* I. 266. *Simpl.* I. 268  
*śo 'pi dīryatanur bhūtvā* III. 163.  
*somas tōṣam dadau saucam* III. 182.  
*śo 'ham pāpamatis cātva* III. 153.  
*sauhrdaya na vāñchanti* *Simpl.* V. 21.  
*śkaṇḍhenāpi vahec chatruṃ* III. 213.  
*stabdhasya naśyati yaśo* III. 212. *Simpl.* II. I, III. 161.  
*stimittonnatasamcāḥ* *Simpl.* I. 29.  
*stokenōnnatim āyātī* I. 118. *Simpl.* I. 150.  
*strigum ca yaḥ prārthayate* *Simpl.* I. 141  
*strigah pūruṣaḥ surair bhuktāḥ* III. 181.  
*strigo 'kṣā mṛgayā pānām* I. 158.  
*strīmām śatroḥ kumitasya* III. 54. *Simpl.* III. 64  
*strīmudrām maharādhrasasya* IV. 30. *Simpl.* IV. 34.

- stīrīpīrāṇḍhālesu* IV. 35. Simpl. IV. 39  
*sthānānāyāṃ yatīnām ca* V 41 Simpl. V. 55.  
*sthānam trikūṭam parikhā samudro* Simpl. III. 161.  
*sthānāṇa nāsti kṣanam nāsti*, see *raho nāsti kṣano nāsti*.  
*sthānabhraṣṭā na śobhante* II. 118.  
*sthānasthitā hi puruṣāḥ*, see *sthānabhraṣṭā na śo°*.  
*sthāneṣu eva niyojyāni* I. 60 Simpl. I. 72.  
*sthitānām sāmīnāḥ kūrge* I. 306. Simpl. I. 298  
*sthitō 'py antyāṁśe arasthāsu* I 423.  
*sthirahṛdayanīhitarāgāḥ* I. 166.  
*sthiryam sarveṣu kīṭyeṣu* III. 92. Simpl. III 101  
*suigdham eia hy vpa°*, see *bhāvasuigdham upahṛtam api*.  
*spṛśann api gaḇo hanti* II. 170, p 185, 21. Simpl. III. 83.  
*svāntam vacaḥ kvacana* Praśasti 5.  
*smṛtivedāṇīśāstreṣu* vol. XII, p 48.  
*ślokaśmasumtānaviceṣṭitāni* II 193.  
*vaṇṇyādhyaṇāgate 'pi*, see *līlodyānāgate 'pi hi*.  
*svacittahalpito garuḥ* IV. 57. Cp. *ubhaya tittibhah pādāv*  
*svacchīni saubhāgyanirantarāni* II. 196.  
*svajano 'tha suhrd guru* I. 249.  
*svadeśāt yojana°*, see *sapālūd yo°*.  
*śaphalanīcoyo namrām śākhām* I 292.  
*śabhāvalopam atyugram*, see *svabhāva-andram*.  
*śvabhāvarandram atyugram* III 69 Simpl. III 79.  
*svabhāro nōpardeṣena* Simpl. I. 257.  
*śvalpam apy apakurvantī* Simpl. III I 65  
*śvalpasnāyuvaseḍvaśesamalinam* I 12.  
*śvalpe 'pi gunīḥ sphṛti°* I 241  
*svarittaharanam dīpṇā* II. 92. Simpl. II. 103.  
*svasaktiḥ kṛvataḥ kṛma* II. 140. Simpl. II. 133.  
*svasthānam sudṛgham kṛtvā* III. 33. Simpl. III 40.  
*śrāgatenāgnayah prītā* I. 132 Simpl. I 172.  
*śrābhīprāyaparokṣasya* I 268  
*śrāmīni gunāntaragñe* I. 210. Simpl. I. 101  
*śrāmī tuṣṭo 'pi bhṛtyānām* I. 346 Simpl. I. 83, 352.  
*śrāmī dīeṣṭi susarito 'pi* V. 16. Simpl. V. 24.  
*śrāmyartho yas tyagel prīnām* I. 301. Simpl. I 293.  
*śrāmyādīṣṭus tu yo bhṛtyaḥ* I. 86 Simpl. I 112.  
*śrāmyādīṣṭāḥ subhṛtyasya* I 85. Simpl. I. 111.  
*śrāmyāyatā yataḥ prīnā* I. 303 Simpl. I. 295.  
*\*śvāntam utṛjya yo dombhī* IV. 33. Simpl. IV. 37.  
*haṭam saṇyam anūyukam* p. 57, 10.  
*†haṭaḥ śatruḥ kṛtam mītram* V. 65 Simpl. V. 85.  
*haṭā bhīkṣā dhīrūksuṇi niculati* V 20.  
*hantavyapakṣe nīdīṣṭā* I 204  
*†hanyalōm ut yenōktaṃ* III. 192.  
*harīhastagataḥ śāṅkhaḥ* I. 283  
*\*†hantavyam te na paśyāmi* III. 167  
*†harsūvīṣṭas tato vyūdho* vol. XII, p. 50.  
*hasantam prahasanty eta* Simpl. I 184.  
*hasann api*, see *spṛśann api*.  
*†hasapādāsamūyukto* IV 56. Simpl. IV. 98, I 391.  
*hasapādāsamopeto*, see *hasapādāsamūyukto*.

- himsakāny apr bhūtāni* III 95. Simpl.  
 III. 105  
*hitakṣubhir akāryam ihamūnāḥ* I. 250  
*hitam eva hi rakṣavyam* I. 436.  
*hitavaktā mitavaktā* III. 74.  
*hitakṣ sādhusumocāraiḥ* I. 342. Simpl.  
 I. 339.  
*hiṅgum dhānyaratnāni* I. 182. Simpl.  
 I. 224, 349.
- hīnah śatrur nikantaro* III. 116.  
*hīnāṅgī vāḥkikāṅgī vā* V. 71. Simpl.  
 V. 95.  
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*hetupramāṇayuktam* II 103.  
*hetākṛṣṭasphuratkhaḍga°* Simpl. III.  
 151.  
*homārthair vidhapanāḍānāḥ* I. 310.  
 Simpl. I. 310.

## ADDITIONS AND CORRECTIONS

Vol. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रजव्यां 50, 12, विद्वान् 69, 3, \*न्तर्वेशिकं 180, 2, धनकामं 181, 2 (see *variants*), कुल्लकं 289, 3.

4, 14 read \*प्रकौरैर्, see *variants*.

6, 33 „ भवति for भवपि

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. वास्यामि । इति मुक्कलापयित्वा.

83, 22 „ स दूरम्, see *variants*

87, 14 „ with bh and with the  $\Psi$ -class \*समेते, cp. text simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनौ निःक्रातौ).

90, 13 „ श्लेषाश्रु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin *upa*.

132, 16 read \*प्रत्यायितो

163, 15 „ अनिच्छतो.

175, 17 „ तत्प्रभाविण

211, 22 „ सक्तो ? See vol xii, p. 32.

225, 30 „ ग्रीमत्.

227, 30 „ दग्धां

229, 9 „ प्रोच्छसिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read \*मोक्षकर्माणि ? See *variants*

265, 22 „ with Prof. Hultsch भ्रमन् स्थ° and परिभ्रमसक्तं; see *variants*.

270, 1 „ \*सहस्रबुद्धी.

283, 23 „ वेगातिवेगं, see vol. xii, p. 35.

In the *glossary* add: ऊर्णाप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultsch informs me that this is the same as Hindī and Marāṭhī कोतवाल.—मुक्कलापय, 51, 6 'to take one's leave'. Cp Hertel, Indogermanische

'eischungen, xxix (1911), p. 215 ff.—रविकर, 290, 11 = रविवार 'Sunday'.—  
' 293, first column, read तृ —S. v. †बूट read in the parenthesis वोडिय.—For  
चतुर्जातक p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to  
the 7th and 8th part of *Shaligram Nighantu Bhūṣana*, संख्यावर्गे, Vyankateshwar  
'ress, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-*  
*antāmani*, भूमिकाखंडे, तिर्यङ्गाखंडे, stanza 404 with commentary; for खनिका,  
o Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara*  
'ress). खनी or खनिका means 'a basket in which areca-nuts are kept'.

VOL. XII.

Page 15, *sub* 25<sup>2</sup>, add -

To the good services of Dr. F. W. Thomas I owe copies of the *Raghnāth*  
ample MS. (Rgh), and of the *Uṭwar* MS. (U). I received them when I had  
already given up all hope for them.<sup>1</sup> Both of them belong to the mixed  
MSS, based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81, see Aufrecht, C.C. II, p. 69) is a mere  
fragment, which goes from the beginning of the text down to  
p 42, पुत्रकलत्रनाशामी. Though on the whole this MS. agrees  
with Pūrṇabhadra, the beginning of its *Kathāmukha* with the  
three opening stanzas of the Hamburg MS. H has been supplied  
from the *textus simplicior*. This text is extremely faulty, shares  
almost all the blunders of bh Ψ, but has been corrected in some places  
(e. g. 6, 31 किमुपमीयते गवेन्द्रः, metrically wrong; 6, 33 किं क्रियतामपि,  
a miscorrection of the blunder of our leading MSS, 9, 3 द्विवि  
द्वेषपरी with the Hamburg MSS.). In most cases it shares the read-  
ings of the Ψ-class, but it cannot possibly have been copied from Ψ,  
or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has  
the same gap as our other MSS.; but this gap goes only to the  
words स्वामी पिंगलक (*sic*), which are missing in the MSS. of the bh-  
and Ψ-classes. A comparison has shown me that in spite of this  
circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS was sold to  
me for 100 Rupees, it is as worthless as the MS. just mentioned.  
Its text is based on a Ψ-MS, but interpolated in the third tantra  
from the *textus simplicior*, and omitting with it our stanza iii, 109  
and the following tale. Several stanzas are inserted, and others

<sup>1</sup> See my critical edition of the *Tantrākhyāyika*, p. vi.

## Additions and Corrections

- omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चयाणामपि वृत्तात्, in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows अपरं चासत्स्वामी पिङ्गलकी (sic) महति व्यसने वर्त्तते करकटेनोक्तं (sic) किं व्यसनं दमनक आह, &c
- p. 20. Sub 25<sup>a</sup> add: MS. Decc. Coll. IV, 359. Colophon . . . . samvat 1660 varṣe śake 1525 madhye sitādaṁ pameaṇyām dvitīyavāsare | śrīmatapāgarāche kamalakalakāśākhayām ācāryakṛtāmadācāryaṇa likhitam idaṁ pustakam | gaṁbhōjāsāgaravācānārtham | (1) || . . . gramthāgām 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains यासं as a ground in °अम्. Delete my sentence referring to यास.
- p. 42, § 3, add. A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back, hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS Decc Coll. XVII, 75, containing *Kathāmukha* and *tantra 1* only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśītyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hergovindās and Bechardās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.
- p. 88, *variants* on p. 11, l. 5, insert 7 after *nṛpādā* ||.
- p. 117, note on p. 90, l. 20. Read 'except Hamb. MS. H *kṛtām* (I *nam*)'

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